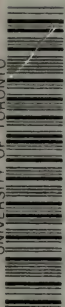


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ARABIC
READING LESSONS:
CONSISTING OF
EXTRACTS FROM THE KORAN,
AND OTHER SOURCES, GRAMMATICALLY ANALYSED
AND TRANSLATED;
WITH THE
ELEMENTS OF ARABIC GRAMMAR.

BY THE
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AND
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AUTHOR OF THE ANALYTICAL HEBREW AND CHALDEE LEXICON,
THE SYRIAC AND CHALDEE READING LESSONS,
AND HEBREW CONCORDANCE.



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GRAMMARS, CONCORDANCES, AND PSALTERS,
15, PATERNOSTER ROW.

ΠΟΛΛΑΙ ΜΕΝ ΘΝΗΤΟΙΣ ΓΛΩΤΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

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It will be observed that this little Work is properly divided into three Parts. The first is an Elementary Grammar ; the second, an Analytical Reading Book ; and the third, Grammatical Exercises.

The beginner is recommended to acquaint himself with the first eleven sections of the Grammar, taking particular care first to obtain a thorough knowledge of the powers of the letters. He should then commit the regular conjugations to memory. A moderate acquaintance with the Grammar, thus far, will enable the learner to proceed with the Analysis. But here he cannot too carefully attend to the references made to the first portion of the

ADVERTISEMENT.

Work. By an adherence to this plan of study, he will easily attain sufficient knowledge to enable him to avail himself, with ease, of works which treat upon the Arabic language more fully.

15, PATERNOSTER ROW.

* * It is contemplated to publish the "Elements of Arabic Conversation," on the plan of Perrin's "Dialogues."

ELEMENTS
OF
ARABIC GRAMMAR.

THE ALPHABET.

ORDER.	FINALS.	MEDIALS.	INITIALS.	NAMES.	POWERS.	HEBREW.	NUM. VALUE.
1	Separate. 1		1	Alif	.	א	1
2	Joined. 2	2	2	Ba	b	ב	2
3	3	3	3	Ta	t	ג	400
4	4	4	4	Tha	th	ד	500
5	5	5	5	Jim	j	ה	3
6	6	6	6	Ha	h	ו	8
7	7	7	7	Kha	kh	ז	600
8	8	8	8	Dal	d	ח	4
9	9	9	9	Dzal	dz	ט	700
10	10	10	10	Ra	r	י	200
11	11	11	11	Za	z	כ	7
12	12	12	12	Sin	s or ç	ל (ש)	60
13	13	13	13	Shin	sh	ש	300

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

اَ اِ اُ يَ يِ يُ وَ وِ وُ هَ هِ هُ عَ عِ عُ نَ نِ نُ مَ مِ مُ رَ رِ رُ قَ قِ قُ كَ كِ كُ تَ تِ تُ ثَ ثِ ثُ دَ دِ دُ ذَ ذِ ذُ

سَ سِ سُ زَ زِ زُ جَ جِ جُ حَ حِ حُ خَ خِ خُ عَ عِ عُ فَ فِ فُ قَ قِ قُ كَ كِ كُ لَ لِ لُ مَ مِ مُ نَ نِ نُ هَ هِ هُ وَ وِ وُ يَ يِ يُ

اَ اِ اُ يَ يِ يُ وَ وِ وُ هَ هِ هُ عَ عِ عُ نَ نِ نُ مَ مِ مُ نَ نِ نُ هَ هِ هُ وَ وِ وُ يَ يِ يُ

Sad
Dad
Ta
Da
Ain
Ghain
Fa
Qaf
Kaf
Lam
Mim
Nun
Ha
Wow
Ya
Lam-Alif
Ha (final)

s. d t. d . . g f q k l m n h w y cons. t

اَ اِ اُ يَ يِ يُ وَ وِ وُ هَ هِ هُ عَ عِ عُ نَ نِ نُ مَ مِ مُ نَ نِ نُ هَ هِ هُ وَ وِ وُ يَ يِ يُ

90
800
9
900
70
1000
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10

SECT. 1.—ARTICULATION OF THE LETTERS.

Most of the letters are articulated according to the powers assigned to them in the preceding Table. The following, however, for want of proper English equivalents, require special notice :—

1. **ا** is, like the Hebrew **א**, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks. When it begins a word or syllable, it stands properly for the *Hamza* (written thus **ء**), and partakes somewhat of the sound of **ع**. Alif is likewise used to lengthen the vowel *a*. In the former case, we have retained *Hamza* in the line, when writing Arabic with English characters, allowing its vowel to follow ; in the latter case, we have marked the vowel *a*, thus, *ā*.

2. **ث** is sounded like *th* in *thumb*.

3. **ج** like *j* in *job*. In some parts of North Africa it is pronounced like the French *j*, or *g* in the word *menagerie*. In other parts, as in Tripoli, it is sounded like *g* in *garden*.

4. **ح**, represented in our Table by *h*, has a strong pectoral sound, and is to be carefully distinguished from **د**, the English *h* in *hand*.

5. خ, represented by *h*, is a guttural equivalent to the Hebrew ח, or the German *ch* in *Nach*, *Buch*.

6. ص, *s*, is articulated stronger than س, our simple *s*.

7. ض, *d*. The manner in which the English *d* is sounded at the end of the words *hand*, *good*, *God*, conveys as nearly as possible the power of this letter. In addition to this, it is to be observed that the Arabs sound the *Dad* by placing the tongue partly against the roof of the mouth, allowing the tip of it slightly to touch the upper teeth, and uttering, at the same time, a pectoral sound.

8. ط, *t*, is articulated stronger than ت, *t*, our simple *t*.

9. ظ, *d*. There is scarcely any difference in the sound of this letter and that of *Dad*; indeed, they are often interchanged. Some, however, pronounce it like our *z*, with a hollow sound from the throat, and others, again, like *th* in *father*.

10. ع. The articulation of this letter, in a great measure, resembles that produced after a severe effort made to swallow. Being unable to assign to it an equivalent in English, we shall retain it in the line (comp. ا, No. 1), whether as an initial, medial, or final.

11. غ, *g*, represents a gargling sound from the throat, similar to that with which *r* is pronounced by some of the Germans.

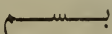

12. ق, represented by *q*, is pronounced by contracting the throat, and then uttering the sound *kă*. The cawing of the rook or crow resembles very nearly the sound given to this letter by the Arabs. In some parts of Syria ق is pronounced like *tsh*; in others the vowel merely attached to it is sounded, and in some parts of North Africa it is sounded simply like *g* in *go*.

SECT. 2.—MODE OF WRITING ARABIC.

1. The Arabic, like most of the Oriental languages, is written from right to left.

2. All the letters of the Alphabet are capable of being joined to each other, so as to form one whole in the word, with exception of these six, و ز ر ن د ا, which can be joined to the preceding letter only. The following specimen (recommended to be copied by the beginner) exhibits the forms which the letters assume, according to their various positions :—

ابتدئ خجل درز شط طسط عفف قكسل نيمنة
 ثنوبي ديوهن وسملك قفغ عطص ضصش سزر ذدح
 صحن تباب غفقلم ذهوي يوه نبل كقفغ وع ططصشسرزودن
 خحج ثتبما.

3. As Arabic words are not divided at the end of the line, it is customary to write the overplus letters above the last word, or to fill out the line by prolonging the connection between any of the letters capable of being joined; e. g.  for 

SECT. 3.—VOWELS.

1. The Arabs express their vowels by the three following signs:—

SHORT VOWELS.

◌َ	Fatha,	a	read	<i>a</i> in <i>bad</i> .
◌ِ	Kasra,	i	„	<i>i</i> in <i>gin</i> .
◌ُ	Damma,	u	„	<i>u</i> in <i>bush</i> .

Although there is some slight modification in the pronunciation of these vowel signs; e. g. Fatha is sometimes pronounced like *a* in *father*, Kasra like *e* in *bell*, and Damma like *o* in *not* (the latter of which we have occasionally adopted); still as these are rather dialectical peculiarities, we shall retain the equivalents given above, which, with a slight modification of the first, are the vowels as pronounced on the continent, and adopted here for the sake of brevity.

2. These vowels are prolonged when followed respectively by the feeble or quiescent letters ا, و, ي, so that we obtain, according to the following succession, the three

LONG VOWELS:

اَ	ā	as	بَا	bā.
يَ	ī	„	بِي	bī.
وَ	ū	„	بُو	bū.

NOTE.—There is also a perpendicular Fatha, اَ, which indicates that ا has been omitted after it, and must be regarded as long.

3. But when Fatha is followed either by a vowelless و or ي, it constitutes the following two

DIPHTHONGS:

او au, as بو bau, pronounced like *ow* in *how* and *now*.
اي ai, as بي bai, or as *ai* in *vain*.

NOTE.—ي at the end of a word preceded by Fatha is not pronounced, as عَلِي a-la, رَمِي ra-ma.

SECT. 4.—NUNNATION OR TENWIN.

The above three vowel signs are sometimes written double at the end of a word, and sounded as if followed

by *n*. They assume the following forms: $\underline{\text{ـ}}$ *an*, $\overline{\text{ـ}}$ *in*, ـِ *on*, and are technically called *Tenwin Fatha*, *Tenwin Kasra*, *Tenwin Damma*. The use of the Nunnation is confined to the reading of the Koran and poetry, and is never employed in prose and in common life.

SECT. 5.—SYLLABLES AND ORTHOGRAPHICAL SIGNS.

1. In an Arabic syllable the consonant is always pronounced before the vowel, which latter may be said to follow the consonant, whether placed above or below the same. There is no syllable which begins with a vowel, like *ab*, or with two consonants, like *blow*.

2. A syllable is called *pure* when it consists of one consonant and a vowel, which latter may either be short or long, بَ, بِ, بُ, بِا, بِي, بُو; it is called *mixed* when closed by another consonant; comp. the following:

3. In the latter case the sign *Jasm* (or *Sukun*) ْ or ُ (answering to the Hebrew *Sheva quiescent*) is placed over the closing consonant, as لَنْ *lan*, مِّنْ *min*, هُمْ *hum*. This obtains also with و and ي when they form diphthongs, as يَوْمَ *yau-ma*, عَيْنَ *ai-non*.

4. A mixed syllable may be formed also without Jasm, when the sign *Tashdid*, ـّـ , is found placed over the closing consonant, by which the latter is doubled (the Hebrew *Dagesh forte*); e. g. كَفّ *kaf-fa*. This sign is either *Tashdid characteristic*, employed to construct a new form, as قَتَلّ , from قَتَلَ ; *Tashdid compensative*, to compensate for a letter which is omitted, as قَلّ *qal-la*, for قَتَلَ ; or *Tashdid euphonic*, to prevent harshness of sound.

5. *Hamza*, ء or آ , accompanies the vowel of Alif when this letter begins a syllable, as أَنْتَ *an-ta*. Hamza may, however, also be found over أ without a vowel, and then it simply indicates that Alif is radical, as يَأْمَنُ *yā-ma-na*. This sign is sometimes found instead of أ , as يَاسَلُ *yas-a-lu*, for يَسْأَلُ . Hamza found with و and ي denotes that these are placed instead of أ ; thus, يُومِنُ *yū-mi-na*; أَبَايَكُمُ *a-bā-ʿi-kum*, in which latter case the diacritic points of ي are usually omitted.

6. *Wasla*, ـَـ , is placed over أ at the beginning of a word, to indicate that this letter is to be passed over in the pronunciation, and the one following it to be pro-

nounced with the last vowel of the preceding word ; e. g.

كَفَرَالَّذِينَ *ka-fa-ra 'l-la-dzī-na*.

7. *Madda*, ٓ, is put over ٓ to show that another ٓ has been omitted after it, as ٓ ٓ ٓ *ā-ma-na*, for ٓ ٓ ٓ. This mark is also placed over ٓ followed by Hamza, to show its quiescence in, and prolongation of, a preceding Fatha, as ٓ ٓ ٓ *sa-mā-son*. It is finally used, also, as a sign of abbreviation ; e. g. ٓ for ٓ ٓ ٓ *jam-son*, plural.

SECT. 6.—DIVISION OF LETTERS.

1. The letters of the Arabic alphabet are chiefly divided, according to the organs of speech by which they are enounced, into

- | | |
|--------------|-----------------|
| 1. Gutturals | ا ح خ ع غ ه |
| 2. Labials | ب ف م و |
| 3. Palatals | ق ك ي |
| 4. Linguals | ج ز س ش ص ض ل ن |
| 5. Dentals | ت ث د ذ ن ط ظ |

Letters of the same organs are frequently interchanged—

2. Into the (so called) *solar** and *lunar* letters. To the former belong the linguals and dentals, by which the article (q. v.) is seriously affected ; the remainder are all *lunar* letters.

3. The letters ا, و, ي are called *feeble* or *quiescent* letters. (1) They become quiescent when they are preceded by a homogeneous vowel, or a vowel related to them in the pronunciation, and the vowel is thereby lengthened ; but after a heterogeneous vowel they form a diphthong.—(Comp. Sect. 5, Nos. 2, 3.) (2) The diphthong is often avoided by the heterogeneous letter giving place to the one which is homogeneous with the preceding vowel ; e. g. دَار ^ا *a dwelling*, for دِير ^ي ; نَار ^ا *fire*, for نَوْر ^و.

SECT. 7.—PECULIARITIES OF ل AND ن.

1. When any of the solar letters (Sect. 6, No. 2) is preceded by the article اَل ^ا *the*, ل is then passed over, and the solar letter following it is doubled by Tashdid,

* Because the words شَمْس *sun*, and قَمَر *moon*, severally begin with one of these letters.

and pronounced with the vowel preceding Lam; e. g.

أَشْشَمْسُ *ash-sham-so, the sun.* This obtains, also, when the prefix لِ is attached to the article and ا is dropped, as لِشْشَمْسِ *lish-sham-si, to the sun.*

2. In respect to ن the following rules are to be observed:—

(a) ن before ب is sounded like م; e. g. عَمْبَارُون *am-ba-ron.*

(b) Before the rest of the letters, except the gutturals, ن receives a nasal sound; e. g. أَنْزَلَ *ang-za-la.*

(c) ن is not pronounced before any of the letters ي, ر, و, م, which are then doubled by Tashdid, as مِنْ رَبِّ *mir-rab-bi.*

(d) Before مَا the ن of عَنْ *of*, and مِنْ *from*, is dropped, and م receives Tashdid, thus عَمَّا for عَنْ مَا.

SECT. 8.—QUANTITY OF THE SYLLABLE, AND PLACE OF THE TONE.

1. A syllable is long when it has a long vowel (Sect. 3, No. 2), as دِيْبَاجٍ *dī-bā-jon*, نُوْرٍ *nū-ron.*

2. Words of two syllables have the tone on the first, as رَاجِعٍ *raj'-zon.*

3. Those of more than two syllables have the tone on the anti-penultima, as يَضْرِبُ *yad'-ru-bu*; excepting when the penultima has a long vowel, for then this takes the tone; e. g. رَحْمَانٍ *rah-mā'-ni*.

4. Mixed syllables (which are long by position) take the tone, as قَتَلْتُمْ *qa-tal'-tum'*. In this example stress is put on the last two syllables, but the chief tone rests on the penultima.

5. In words joined by Wasla, the connecting vowel, namely, the last of the preceding word, is to be accented; e. g. بِسْمِ اللَّهِ *bis-mi' l'-la-hi*, مِنَ الْكَافِرِينَ *mi-na' l'-kā-fi-rī'-na*.

SECT. 9.—CIPHERS.

Besides the use of the letters of the alphabet to express numbers (see the Table), the following, called the *Indian ciphers*, are in more common use. They are written from left to right.

1 2 3 4 5 6 7 8 9 0

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠

E. g. ١٨٥٢ 1852.

SECT. 10.—THE VERB.

The generality of Arabic verbs consist of *three* radical letters, which are most distinctly exhibited in the 3rd pers. sing. masc. of the preterite; this, therefore, is regarded as the root of the verb, and the ground-form in each conjugation. There are *thirteen* forms or species of conjugation (most of them having their passives), and every verb may be inflected according to one or more of them. The first of these is regarded as the *primitive* conjugation, and the rest as *derivatives* of the same. The following is a specimen of the first or primitive regular conjugation, from which the moods and tenses will become apparent.

SECT. 11.—ACTIVE VOICE.

PRETERITE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	قَبَلَ	قَبَلَتْ	قَبَلْتُمَا	قَبَلْتُمَا	قَبَلْتُمَا
Plur.	قَبَلُوا	قَبَلْنَ	قَبَلْتُمْ	قَبَلْتُنَّ	قَبَلْنَا
Dual	قَبَلَا	قَبَلَتَا	قَبَلْتُمَا ^{com.}		

FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	يَقْبَلُ	تَقْبَلُ	تَقْبَلُ	تَقْبَلِينَ	أَقْبَلُ
Plur.	يَقْبَلُونَ	يَقْبَلْنَ	تَقْبَلُونَ	تَقْبَلْنَ	نَقْبَلُ
Dual	يَقْبَلَانِ	تَقْبَلَانِ	تَقْبَلَانِ com.		

IMPERATIVE.

	2 masc.	2 fem.
Sing.	أَقْبَلْ	أَقْبَلِيْ
Plur.	أَقْبَلُوا	أَقْبَلْنَ
Dual	أَقْبَلَا com.	

INFINITIVE.

قَبْلًا

PARTICIPLE.

masc.	fem.
قَابِلٌ	قَابِلَةٌ

PASSIVE VOICE.

PRETERITE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.	
Sing.	قَبِلَ	قَبِلَتْ	قَبِلْتَ	قَبِلْتِ	قَبِلْتُ	etc.

FUTURE.

Sing.	يَقْبَلُ	تَقْبَلُ	تَقْبَلُ	تَقْبَلِينَ	أَقْبَلُ	etc.
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PARTICIPLE.

masc.	fem.
مَقْبُولٌ	مَقْبُولَةٌ

REMARKS.

1. The forms given in the Paradigm, according to which the vowels of the second radical of the preterite is َ, and that of the imperative and future ُ, are the usual ones for transitive verbs. There are, however, also forms in which the second radical in the preterite is either ِ or ُ, in which case the verbs are intransitive;* e. g. فَرِحَ to rejoice, جَمَلَ to be handsome. The latter form their future generally with ُ; e. g. يَفْرَحُ : but also with ِ, as يَحْسِنُ, from حَسَنَ to be fair. The futures are pointed out and designated, in the lexicon, by *fut. O*, *fut. A*, *fut. I*.

2. Verbs whose second radical in the future has either َ or ِ, form their imperatives with ِ, under the prosthetic Alif, instead of ُ; e. g. اَعْلَمُ know, from عَلِمَ.

3. Besides the form of the future given in the Paradigm, there are also—

(1) The *apocopated future*, so called because that the last letter which, in the ordinary future, has ُ takes here ِ, and ِ is dropped in those forms in which it is the final letter, except in the 2nd and 3rd plur. fem., where it is retained; e. g. اَقْبَلَ instead of اَقْبَلِي, اَقْبَلِي instead of اَقْبَلِيْنَ.

* See Note, John 23 (1), p. 95.

(2) The so-called *nasbated* future*. This future has َ with the last radical, wherever the ordinary one has ُ, and rejects the final ن and ن in the dual and plur. masc. forms.

(3) The *future paragoric* is characterised by ن with Tashdid (sometimes with Jasm, ن) added to all the persons, and is preceded by ا in the 2nd and 3rd plur. fem.; e. g. 1 com. sing. اقبلن, 2 fem. plur. تقبلن.

NOTE.—The apocopated future is used after the particles لَمْ not, لَمَّا not yet, لَا not, and لِ that, when the same has a prohibitory or an imperative signification. Also in hypothetical sentences, and when the imperative is followed by a verb in the future; e. g. انصرك assist me, and I shall assist thee. This future is also used when the following particles precede it: اِنْ if, مَا what, مَنْ who, اَي who, مَهْمَا as often as, كَيْفَمَا in what manner, اَيْن and حَيْثَمَا where, اِذَا if, اَيَّان when, اِذَا مَا متى.

* On account of its receiving *Fatha*, which is likewise called *Nasba*.

The last future is employed in questions, commands, wishes, swearing, threatening, etc.

The above exhibition (Sect. 11) of the primitive, or first conjugation, shows the mode of attaching the affirmatives and preformatives to the root of the verb. Nearly upon the same scale are they attached in the derived conjugations. In the following representation of the whole THIRTEEN we need, therefore, only give the leading form of the mood and tense in each.

VIEW OF THE THIRTEEN CONJUGATIONS.

ACTIVE.						PASSIVE.		
	PRET.	FUT.	IMP.	INF.	PART.	PRET.	FUT.	PART.
I.	قَبِلَ	يَقْبِلُ	اقْبِلْ	قَبْلَ	قَابِلٌ	قَبِلَ	يَقْبِلُ	مَقْبُولٌ
II.	قَبِلَ	يَقْبِلُ	قَبِلْ	تَقْبِيلٌ	مَقْبِلٌ	قَبِلَ	يَقْبِلُ	مَقْبُولٌ
III.	قَابَلَ	يَقَابِلُ	قَابِلْ	مَقَابِلَةٌ	مَقَابِلٌ	قَابَلَ	يَقَابِلُ	مَقَابِلٌ
IV.	اَقْبَلَ	يَقْبِلُ	اَقْبِلْ	اِقْبَالَ	مَقْبِلٌ	اَقْبَلَ	يَقْبِلُ	مَقْبُولٌ
V.	تَقْبَلَ	يَتَقْبَلُ	تَقْبَلْ	تَقْبَلٌ	مَتَقْبِلٌ	تَقْبَلَ	يَتَقْبَلُ	مَتَقْبُولٌ
VI.	تَقَابَلَ	يَتَقَابَلُ	تَقَابَلْ	تَقَابَلٌ	مَتَقَابِلٌ	تَقَابَلَ	يَتَقَابَلُ	مَتَقَابِلٌ

VII.	اَقْبَلْ	يَقْبِلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ
VIII.	اَقْبَلْ	يَقْبِلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ
IX.	اَقْبَلْ	يَقْبِلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ
X.	اَسْتَقْبِلْ	يَسْتَقْبِلْ	اَسْتَقْبِلْ	اَسْتَقْبِلْ	اَسْتَقْبِلْ	اَسْتَقْبِلْ	اَسْتَقْبِلْ
XI.	اَقْبَلْ	يَقْبِلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ	اَقْبَلْ
XII.	اَقْبُولْ	يَقْبُولْ	اَقْبُولْ	اَقْبُولْ	اَقْبُولْ	اَقْبُولْ	اَقْبُولْ
XIII.	اَقْبُولْ	يَقْبُولْ	اَقْبُولْ	اَقْبُولْ	اَقْبُولْ	اَقْبُولْ	اَقْبُولْ

SECT. 13.—EXPLANATION OF THE THIRTEEN CONJUGATIONS.

I. The *primitive*, or *first conjugation* (*^{قَبَّلَ}) contains the simple primary signification of the verb, whether transitive or intransitive.

II. The *second conjugation* (^{قَبَّلَ}), with Tashdid upon the second radical, is *intensitive*, or adds intensity to the signification expressed by the *first*; e. g. *to break*, and *to dash in pieces*. It makes the intransitive signification transitive, or it designates the *allowing*, *requesting*, or *commanding* of that which the verb of the *first* conjugation signifies, or also the *declaring* and *estimating* of its being that.

III. The *third conjugation* (^{قَابَلَ}) expresses *reciprocity*; e. g. *to beat*, and *to beat one another*, or *to fight*.

IV. The *fourth conjugation* (^{أَقْبَلَ}) has a *causative* signification; e. g. ^{طَعِمَ} *to eat*, ^{أَطْعَمَ} *to cause to eat*, *to feed*.

* The primary meaning of this verb, which should have been indicated in the preceding Table, is *to meet*, *come to meet*, *to accept*, *admit*.

v. The *fifth* conjugation (تَقَبَّلَ) is either passive or reflexive of the *second*.

vi. The *sixth* conjugation (تَقَابَلَ) the same as the *third*, of which it is also occasionally used as a passive.

vii. The *seventh* conjugation (اِنْقَبَلَ) has either a passive or reflexive signification.

REM.—When the first radical happens to be Nun, the characteristic ن is compensated by Tashdid; e. g. نَبَحَ to bark, makes اَنْبَحَ instead of اَنَّبَحَ.

viii. The *eighth* conjugation (اِقْتَبَلَ) is either passive or reflexive of the *first* conjugation.

REM. 1.—When the first radical is one of the letters ص, ض, ط, ظ, then ت between the first and second radical is changed to ط; e. g. صَلَّحَ to suit, becomes in this conjugation اصْطَلَحَ: but the last two are also sometimes substituted by Tashdid; e. g. طَلَّبَ to seek, is in this conjugation اَطْلَبَ.

2. When the first radical is ز, the characteristic ت of this conjugation is changed into د, thus

ازدلق for ازتلق. The ت may also be substituted by ث, as ازلق. In this last manner is the ت likewise compensated, when the first radical is either ث, د, or ذ; e. g. اثبت for اذبت.

IX. The *ninth* conjugation (اِقبل) is used in the description of colours; e. g. اِحمر to be red.

X. The *tenth* conjugation (اِستقبل) expresses *wish*, or *desire*, for that which is contained in the primitive form; e. g. عِلِم to know, اِستعلم to desire to know.

XI. The *eleventh* conjugation (اِقْبَل) is, in force of signification, like the *ninth*.

The *twelfth* (اِقْبُول) and *thirteenth* conjugations (اِقْبُول) are rarely used, and add intensity to the signification contained in the *first* conjugation.

SECT. 14.—QUADRILITERALS.

Quadriliteral verbs have only four forms, which are conjugated nearly in the same manner as the triliteral verbs. The characteristics of these forms will appear from the following Table :—

ACTIVE.

PASSIVE.

I. Pret. ^{جَحَلَ} fut. ^{يَجْعَلُ} imp. ^{جَعْلُ}	^{جَعْلُ}
part. ^{مَجْعِلٌ} infin. ^{جَعَالٌ}	
II. Pret. ^{تَجَعَّلَ} etc.	^{تَجَعَّلَ}
III. Pret. ^{اجْعَلْ} etc.	^{اجْعَلْ}
IV. Pret. ^{اجْعَلْ} etc.	^{اجْعَلْ}

SECT. 15.—IRREGULAR VERBS.

SURD VERBS

Are such whose second and third radical are alike ;
they are conjugated according to this example :—

PRETERITE OF THE FIRST FORM.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	^{لَمَّ}	^{لَمَّتْ}	^{لَمَّتْ}	^{لَمَّتْ}	^{لَمَّتْ}
Dual	^{لَمَّا}	^{لَمَّتَا}	com. ^{لَمَّتَا}		
Plur.	^{لَمُوا}	^{لَمْنِ}	^{لَمْتُمْ}	^{لَمْتُنَّ}	^{لَمْنَا}

* to reprove.

† to collect.

The future is يَلِمُّ, or يَلِم, or يَلِمُّ. The imperative is اَلِمِّ, or also لِمِّ; the infinitive لِم, the participle لَام.

REM.—The derivative forms which have a characteristic Tashdid (viz., II., V., IX., XI., XIII.) are conjugated regularly; the rest according to the above example.

SECT. 16.—IRREGULAR VERBS,

Whose 1st, 2nd, or 3rd radical is one of the letters

ا, و, ي.

In consequence of the feebleness of these letters, the inflexion of the verbs, in which they are found, is seriously affected. Their peculiarities will be best ascertained from the following Paradigms:—

PRETERITE.

SINGULAR.					PLURAL.					DUAL.		
3 masc.	3 fem.	2 masc.	2 fem.	1 com.	3 masc.	3 fem.	2 masc.	2 fem.	1 com.	3 masc.	3 fem.	2 com.
أَكَلَ	أَكَلَتْ	أَكَلْتُ	أَكَلْتِ	أَكَلْنَا	أَكَلُوا	أَكَلْنَ	أَكَلْتُمْ	أَكَلْتُنَّ	أَكَلْنَا	أَكَلَا	أَكَلْنَا	أَكَلْتُمَا
بَاسَ		regular			regular					regular		regular
هَنَا		هَنَأْتُ		regular	هَنَأُوا		regular	regular	regular	هَنَا		regular
وَرَّثَ		regular			regular					regular		
قَالَ	قَالَتْ	قُلْتُ	قُلْتِ	قُلْنَا	قَالُوا	قُلْنَ	قُلْتُمْ	قُلْتُنَّ	قُلْنَا	قَالَا	قَالْنَا	قُلْتُمَا
غَزَا	غَزَتْ	غَزَوْتُ	غَزَوْتِ	غَزَوْنَا	غَزَوْا	غَزَوْنَ	غَزَوْتُمْ	غَزَوْتُنَّ	غَزَوْنَا	غَزَا	غَزَا	غَزَوْتُمَا
يَسَّرَ	regular	regular	regular	regular	regular		regular	regular	regular	regular		regular
سَارَ	سَارَتْ	سَرْتُ	سَرْتِ	سَرْنَا	سَارُوا	سَرْنَ	سَرْتُمْ	سَرْتُنَّ	سَرْنَا	سَارَا	سَارَا	سَرْتُمَا
رَمَى	رَمَتْ	رَمَيْتُ	رَمَيْتِ	رَمَيْنَا	رَمَوْا	رَمَيْنَ	رَمَيْتُمْ	رَمَيْتُنَّ	رَمَيْنَا	رَمَيَا	رَمَيَا	رَمَيْتُمَا
1												
2												
3												
4												
5												
6												
7												
8												
9												

1 to eat, 2 to be unhappy, 3 to anoint, 4 to inherit, 5 to say, speak, 6 to fight, 7 to play be gentle, 8 to go, depart, 9 to throw.

FUTURE.

SINGULAR.					PLURAL.				DUAL.		
3 masc.	3 fem.	2 masc.	2 fem.	1 com.	3 masc.	3 fem.	2 masc.	2 fem.	1 com.	3 masc.	3 fem.
يَاكُلُ	تَاكُلِينَ	يَاكُلُونَ	تَاكُلْنَ	يَاكُلُ	يَاكُلُونَ	يَاكُلْنَ	يَاكُلُونَ	تَاكُلْنَ	يَاكُلُ	يَاكُلَانِ	تَاكُلَانِ
يَبْسُ	تَبْسِينَ	يَبْسُونَ	تَبْسْنَ	يَبْسُ	يَبْسُونَ	تَبْسْنَ	يَبْسُونَ	تَبْسْنَ	يَبْسُ	يَبْسَانِ	تَبْسَانِ
يَهْنُو	تَهْنِيْنَ	يَهْنُوْنَ	تَهْنُنَّ	يَهْنُو	يَهْنُوْنَ	تَهْنُنَّ	يَهْنُوْنَ	تَهْنُنَّ	يَهْنُو	يَهْنُوَانِ	تَهْنُوَانِ
يَرِثُ	تَرِثِينَ	يَرِثُونَ	تَرِثْنَ	يَرِثُ	يَرِثُونَ	تَرِثْنَ	يَرِثُونَ	تَرِثْنَ	يَرِثُ	يَرِثَانِ	تَرِثَانِ
يَقُولُ	تَقُولِينَ	يَقُولُونَ	تَقُولْنَ	يَقُولُ	يَقُولُونَ	تَقُولْنَ	يَقُولُونَ	تَقُولْنَ	يَقُولُ	يَقُولَانِ	تَقُولَانِ
يَغْزُو	تَغْزِينَ	يَغْزُونَ	تَغْزْنَ	يَغْزُو	يَغْزُونَ	تَغْزْنَ	يَغْزُونَ	تَغْزْنَ	يَغْزُو	يَغْزُوَانِ	تَغْزُوَانِ
يَلْسِرُ	تَلْسِرِينَ	يَلْسِرُونَ	تَلْسِرْنَ	يَلْسِرُ	يَلْسِرُونَ	تَلْسِرْنَ	يَلْسِرُونَ	تَلْسِرْنَ	يَلْسِرُ	يَلْسِرَانِ	تَلْسِرَانِ
تَسِيرُ	تَسِيرِينَ	يَسِيرُونَ	تَسِيرْنَ	تَسِيرُ	يَسِيرُونَ	تَسِيرْنَ	تَسِيرُونَ	تَسِيرْنَ	تَسِيرُ	يَسِيرَانِ	تَسِيرَانِ
تَرْمِي	تَرْمِيْنَ	يَرْمُونَ	تَرْمِيْنَ	تَرْمِي	يَرْمُونَ	تَرْمِيْنَ	يَرْمُونَ	تَرْمِيْنَ	تَرْمِي	يَرْمِيَانِ	تَرْمِيَانِ
The same as the third feminine.					The same as the second feminine.						

1

2

3

4

5

6

7

8

9

IMPERATIVE.				INFIN.	PART.
SINGULAR.		PLURAL.			
masc.	fem.	masc.	fem.	DUAL.	com.
كَلْ	كَلِيْ	كَلُوا	كَلْنَ	كَلَا	كَلَا
أَبَسْ	أَبَسِيْ	أَبَسُوا	أَبَسْنَ	أَبَسَا	أَبَسَا
أَهْنَا	أَهْنِيْ	أَهْنُوا	أَهْنْنَ	أَهْنَا	أَهْنَا
رَثْ	رِثِيْ	رِثُوا	رِثْنَ	رِثَا	رِثَا
قَلْ	قُولِيْ	قُولُوا	قَلْنَ	قُولَا	قُولَا
أَغْزْ	أَغْزِيْ	أَغْزُوا	أَغْزْنَ	أَغْزُوا	أَغْزُوا
أَيَسْرْ	أَيَسْرِيْ	أَيَسْرُوا	أَيَسْرْنَ	أَيَسْرَا	أَيَسْرَا
سِرْ	سِيرِيْ	سِيرُوا	سِرْنَ	سِيرَا	سِيرَا
رَمِ	رَمِيْ	رَمُوا	رَمْنَ	رَمِيَا	رَمِيَا
1					
2					
3					
4					
5					
6					
7					
8					
9					

PASSIVES OF THE PRINCIPAL DERIVATIVE FORMS.

PRETERITE.

1. Pass. أَكَلَ, III. Form; أَكَلَ; Pass. أُوكِلَ, IV. أَكَلَ; Pass. أُوتِكِلَ, VIII. ائْتِكِلَ; Pass. أُوتِكِلَ.
2. Pass. بَاءَسَ, II. Form, بَيْسَ; Pass. بَيْسَ, III. بَاءَسَ; Pass. بُويسَ, VIII. ائْتَسَ; Pass. ائْتَسَ.
3. Pass. أَهْنَى, IV. Form, أَهْنَى; Pass. أَهْنَى, VII. ائْتَهْنَى; Pass. ائْتَهْنَى, X.
4. Pass. أَوْرَثَ, IV. Form; أَوْرَثَ; Pass. أَوْرَثَ, VIII. ائْتَرَثَ; Pass. ائْتَرَثَ.
5. Pass. أَقِيلَ, II. Form, أَقِيلَ; Pass. أَقِيلَ, IV. أَقَالَ; Pass. أَقِيلَ, VIII. ائْتَالَ; Pass. ائْتَالَ.
6. Pass. أَغْزَى, IV. Form, أَغْزَى; Pass. أَغْزَى, VII. ائْتَزَى; VIII. ائْتَزَى; Pass. ائْتَزَى, X.
7. Pass. أَيْسَرَ, IV. Form, أَيْسَرَ; Pass. أَيْسَرَ, VIII. ائْتَسَرَ; Pass. ائْتَسَرَ.

8. Pass. ^{سَـ}سَـيِّر, II. Form, ^{سَـ}سَـيِّر; IV. ^{أَسَـ}أَسَـار; Pass. ^{أَسَـ}أَسَـيِّر, VII.

^{أَسَـ}أَسَـتَسَـار. X.

9. Pass. ^{أَرَمَـ}أَرَمَـي, II. Form, ^{أَرَمَـ}أَرَمَـي; Pass. ^{أَرَمَـ}أَرَمَـي, IV.

Pass. ^{أَرَمَـ}أَرَمَـي, VII. ^{أَرَمَـ}أَرَمَـي; VIII. ^{أَرَمَـ}أَرَمَـي; Pass. ^{أَرَمَـ}أَرَمَـي.

FUTURE.

1. Pass. ^{يُوكَل}يُوكَل, II. Form, ^{يُوكَل}يُوكَل; III. ^{يُوكَل}يُوكَل; IV. ^{يُوكَل}يُوكَل;

VI. ^{يُوكَل}يُوكَل; VIII. ^{يُوكَل}يُوكَل.

2. ^{يُبَاس}يُبَاس, II. Form, ^{يُبَاس}يُبَاس; III. ^{يُبَاس}يُبَاس; IV. ^{يُبَاس}يُبَاس;

VIII. ^{يُبَاس}يُبَاس.

3. Pass. ^{يُهَنو}يُهَنو, II. Form, ^{يُهَنو}يُهَنو; III. ^{يُهَنو}يُهَنو.

4. Pass. ^{يُورث}يُورث, II. Form, ^{يُورث}يُورث; IV. ^{يُورث}يُورث; VIII. ^{يُورث}يُورث.

5. Pass. ^{يُقَال}يُقَال, II. Form, ^{يُقَال}يُقَال; IV. ^{يُقَال}يُقَال; VIII. ^{يُقَال}يُقَال.

6. Pass. ^{يُغْزى}يُغْزى, II. Form, ^{يُغْزى}يُغْزى; IV. ^{يُغْزى}يُغْزى; VIII. ^{يُغْزى}يُغْزى.

7. Pass. ^{يُوسر}يُوسر, II. Form, ^{يُوسر}يُوسر; IV. ^{يُوسر}يُوسر; VIII. ^{يُوسر}يُوسر.

8. Pass. ^{يُيسر}يُيسر, II. Form, ^{يُيسر}يُيسر; IV. ^{يُيسر}يُيسر; VIII. ^{يُيسر}يُيسر.

9. Pass. ^{يُرمي}يُرمي, II. Form, ^{يُرمي}يُرمي; IV. ^{يُرمي}يُرمي; VIII. ^{يُرمي}يُرمي.

SECT. 17.—THE ARTICLE.

1. The Arabic language has but one article, ^{أَلْ} *al*, *the*, which is neither affected by number, gender, or case. It is not only prefixed to the noun, but also to the adjective connected with it; e. g. ^{الرَّجُلُ الْكَبِيرُ} *ar-ra-ju-lu 'l-ka-bi-ru*, *the great man*.

2. The noun is, besides, made definite by suffixes being attached to it, or by a noun in the genitive case following, in which case no article is required; e. g. ^{دَارِي} *dā-rī*, *my house*, ^{يَوْمَ الدِّينِ} *yau-mu 'd-dī-ni*, *the day of judgment*.

3. When the noun with suffix is followed by an adjective, the latter receives the article; e. g. ^{دَيْنِي الْعَظِيمُ} *dī-ni 'l-ʿa-dī-mu*, *my great debt*.

4. Proper names do not receive the article.

5. The influence the solar letters exercise upon the article, see Sect. 7.

SECT. 18.—THE NOUN.

The Arabic noun consists either of the radical letters only, being modified by the vowel, or it is augmented by others, which are either prefixed, as ^م *t*, ^ا *l*, or affixed, as ^ي *ʿ*, ^ة *ā*, ^{أَنْ} *ʾ*, or inserted. as ^و *ī*, ^ا *ʾ*.

SECT. 19.—GENDER OF NOUNS.

The noun is either masculine, feminine, or common. There is no particular termination in the form of the last to distinguish it from the others.

Of the feminine gender are—

1. Nouns naturally feminine, irrespective of their terminations, as ^م *mother*.

2. The names of towns and countries, as ^{مصر} *Egypt*, ^{اصْبَهَانَ} *Ispahan*.

3. Those members of the body which consist of two, as ^{اذن} *an ear*, ^{قرن} *a horn*.

4. All nouns which end (a) in ^ة *ta*. This termination added to a masculine noun converts it into a feminine; (b) in ^{اء} *aa*, as ^{كِبْرِيَاءَ} *pride*; (c) in ^ي *ya*, in which ^ي *ya* is mute (see Sect. 3, 3 note); e. g. ^{سَكِير} *a drunkard*, ^{سَكْرِي} *a drunken woman*.

5. Nouns not having the endings given in No. 4, are either masculine or common, with the exception of a few which are feminine, and can only be learned by practice. There are some, also, with a feminine termination, but are of masculine gender.

SECT. 20.—NUMBER AND CASE.

1. The noun is either in the singular, dual, or plural number, designated for dual by **أَنَّ**, and for the plural by **أَنَّ** masculine, **أَنَّ** feminine.

2. The cases are specified in the singular by the three Tenwins (Sect. 4), viz. Damma **َ** for the nominative, Kasra **ِ** for the genitive and dative, and Fatha (with **ا** **َ** in the masc.) **َ** for the accusative. The dual changes, in the oblique cases, the nominative **أَنَّ** into **أَنَّ**; the plural changes the nominative **أَنَّ** into **أَنَّ** in the masc., and the **أَنَّ** into **أَنَّ**.

MASCULINE.

FEMININE.

SINGULAR.

Nom.	رَجُلٌ <i>a man.</i>	قَابِلَةٌ <i>midwife.</i>
Gen. Dat. Abl.	رَجُلٍ	قَابِلَةٍ
Accus.	رَجُلًا	قَابِلَةً

DUAL.

Nom.	رَجُلَانِ	قَابِلَتَانِ
Oblique cases.	رَجُلَيْنِ	قَابِلَتَيْنِ

MASCULINE.

FEMININE.

PLURAL.

Nom.	رَجُلُونَ	قَابِلَاتٌ
Oblique cases.	رَجُلِينَ	قَابِلَاتٍ

3. To express the vocative, the particle يَا *oh* ! is placed before the noun, which usually receives the sign of the accusative ; e. g. يَا رَجُلًا *oh man* ! Sometimes the noun receives the Damma, especially in proper names, or in appellatives which have the article ; e. g. يَا آدَمَ *oh Adam* ! يَا النَّاسَ *oh ye men* ! But when the noun is accompanied by the prefix ل, it takes the genitive, as يَا لَزَيْدٍ *oh ! help or assistance for Zaid*.

REMARK.

1. The following six nouns, viz. أَبٌ *father*, أَخٌ *brother*, فَمٌ *mouth*, حَمٌ *father-in-law*, هَنٌ *thing*, and ذُوٌ *possessor*, receive, before a genitive, or the suffixes, the feeble letters ا, و, ي, instead of the mere vowels ; e. g. أَبُو زَيْدٍ *the father of Zaid*, أَبِي *my father*, ذِي رَحْمَةٍ *of the merciful*, literally, *of the possessor of mercy*.

2. Some nouns have only two signs for the designation of cases (diptota) viz. ـَ for nominative, and ـِ for the oblique, cases. Of this class are (1) nouns of the form أَقْبَلُ ; e.g. أَحْمَرُ *red*, أَكْبَرُ *greater*, in the oblique cases أَحْمَرِ , أَكْبَرِ ; (2) adjectives ending in ـَانِ ; e.g. غَضَبَانِ *angry*; (3) feminines ending in ـَا ; e.g. صَفْرَا *a yellow (woman)*; (4) the names of countries, cities, villages, mountains, rivers, and persons, مِصْرُ , مَكَّةُ , إِبْرَاهِيمُ , عُثْمَانُ .
3. Nouns retaining the same termination throughout all the cases (monoptota) are (1) feminines ending in ـِي ; e.g. صَحَارِي , ذِكْرِي ; (2) nouns terminating in ـِ , ـِ , and ـِ properly the result of a contraction; e.g. عَصَا for رَحِي , رَحِي for رَامِي .
4. Some nouns borrow their plural from a singular which has become obsolete; e.g. أُم , pl. أُمَهَات , from أُمَةٌ ; فَم , pl. أَفْوَاه , from فَوَةٌ .

SECT. 21.—IRREGULAR PLURALS, OR PLURALES FRACTI.

Besides the regular plural terminations given above, there are twenty-eight irregular forms, which are more commonly used than the regular. They are the following:—1 قَتَلَ, 2 قَتَلَ (قَتَلَ), 3 قَتَلَ, 4 قَتَلَ, 5 قَتَلَ, 6 قَتَلَ, 7 قَتَلَ, 8 قَتَلَ, 9 قَتَلَ, 10 قَتَلَ, 11 قَتَلَ, 12 قَتَلَ, 13 أَقَتَلَ, 14 أَقَتَلَ, 15 أَقَتَلَ, 16 قَتَلَ, 17 قَتَلَ, 18 قَتَلَ, 19 قَتَلَ, 20 قَتَلَ, 21 أَقَتَلَ, 22 قَتَلَ, 23 قَتَلَ, 24 قَتَلَ, 25 قَتَلَ, 26 قَتَلَ, 27 قَتَلَ, 28 قَتَلَ.

SECT. 22.—ADJECTIVE.

COMPARISON OF ADJECTIVES.

The adjective, in respect to form and inflexion, attaches itself to the noun, so that we have to notice here merely its mode of comparison, which is effected by prefixing أَ to the form of the positive; e. g. حَسَنٌ handsome, أَحْسَنٌ handsomer, the nunnation being dropped. The com-

parative is followed by ^{مِنْ} ; e. g. ^{أَغْنَى} ^{مِنْ} ^{زَيْدٍ} *richer than Zaid*, ^{أَفْهَمَ} ^{مِنْكَ} *wiser than thou*. It is also to be found without ^{مِنْ} ; e. g. ^{أَحْسَنَ} ^{النَّاسِ} *the best of men*. ^{فِي} and other particles occasionally take the place of ^{مِنْ} ; e. g. ^{أَشْهَرُ} ^{فِي} ^{الْحَرْبِ} *the most famous in battle*.

THE PRONOUNS.

SECT. 23.—PERSONAL PRONOUN.

SEPARATE.				INSEPARABLE, OR SUFFIXES.			
SING.				SING.			
pers. masc.	com.	fem.		masc.	com.	fem.	
1	أَنَا		I.	يَ			
2	أَنْتَ	أَنْتِ	thou.	كَ		كَ	
3	هُوَ	هِيَ	he, she.	هُوَ		هِيَ	
DUAL.				DUAL.			
2	أَنْتُمَا		you two.	كُمَا			
3	هُمَا		they two.	هُمَا			
PLURAL.				PLURAL.			
1	نَحْنُ		we.	نَا			
2	أَنْتُمْ	أَنْتُنَّ	ye.	كُم		كُنَّ	
3	هُمْ	هُنَّ	they.	هُم		هُنَّ	

REMARKS.

1. The suffixes are attached alike to the noun and verb, as قَلْبِي *qal-bī*, *my heart*; كِتَابُهُ *ki-tā-bu-hu*, *his book*; قَتَلْتُهُ *qa-tal-tu-hu*, *I have slain him*; with this exception, that with the verb the 1st pers. sing. is نِي, instead of ي; e. g. ضَرَبْتَنِي *da-rab-ta-nī*, *thou didst strike me*.
2. When Kasra or Ya precede the suffixes هَا, هِمْ, هُنَّ, and هُنَّ, their ي is changed to ا; e. g. رَبِّهِ, اَيْدِيهِمْ, عَلَيْهِ.
3. The suffix of the 1st pers. sing., when attached to a word which terminates with a quiescent ا, the ي becomes ي; e. g. عَصَا *a-ṣā*, with this suffix عَصَاي *a-sā-ya*, *my stick*; but when a quiescent ي precedes it, the two Yas coalesce, which is indicated by a Tashdid compensative; e. g. عَلِي becomes عَلِيَّ *a-lay-ya*, اِلَيَّ *si-lay-ya*, *to me*, etc.

SECT. 24.—DEMONSTRATIVE PRONOUNS.

SINGULAR.

Masc. ذَا (ذَا) *this*.

Fem. ذَهِ (ذَهِ), ذِي (ذِي), تَهِ (تَهِ), تَ (تَ) *this*.

DUAL.

Masc. Nom. ذَانِ (ذَانِ) Gen. Acc. ذَيْنِ (ذَيْنِ) *these two*.

Fem. Nom. تَانِ (تَانِ) Gen. Acc. تَيْنِ (تَيْنِ) *these two*.

PLURAL.

Com. أُولَ (أُولَ), أُولِي (أُولِي), or ذِينَ (ذِينَ) masc., تِينَ (تِينَ) fem. *these*.

REM.—To the pronoun demonstrative the suffix of the 2nd pers. is frequently attached; e. g. instead of ذَا we find ذَاكَ *this*, or *there (is) for you*, nearly corresponding to our vulgar phrase, *there is a man for you!* more fully ذَٰلِكَ i. q. the Hebrew זֶה לָךְ. A *z* is also frequently prefixed to this pronoun, as هَٰذَا, هَٰذِهِ, هَٰذَيْنِ. From these observations it becomes evident that, properly, ذ alone is the demonstrative pronoun.

SECT. 25.—RELATIVE PRONOUNS.

SINGULAR.

Masc. ^{كَوْنِ}الَّذِي* (sometimes ^{كَوْنِ}الَّذِى, ^{كَوْنِ}الَّذِى)

Fem. ^{كَوْنِ}الَّتِي (sometimes ^{كَوْنِ}الَّتِى, ^{كَوْنِ}الَّتِى)

DUAL.

Masc. ^{كَوْنِ}الَّذَيْنِ, ^{كَوْنِ}الَّذَانِ.

Fem. ^{كَوْنِ}الَّتَيْنِ, ^{كَوْنِ}الَّتَانِ.

PLURAL.

Masc. ^{كَوْنِ}الَّذِينَ.

Fem. ^{كَوْنِ}الَّتِي (sometimes ^{كَوْنِ}اللَّوَاتِي, ^{كَوْنِ}اللَّوَاتِي).

SECT. 26.—INTERROGATIVE PRONOUNS.

Of persons, ^{كَوْنِ}مَنْ *who? which?*

Of things, ^{كَوْنِ}مَا *what? which thing?*

REM.—These interrogative pronouns are frequently used as simple relative pronouns; e. g. ^{كَوْنِ}مَنْ *the same who*, ^{كَوْنِ}مَا *that which*.

SINGULAR.

Masc. ^{كَوْنِ}أَيُّ } *which? what? what sort of one?*
Fem. ^{كَوْنِ}أَيَّةُ }

* *who, which, that.*

DUAL.

Masc.	اَيَانِ	} nom.; the other cases	{ اَيَيْنِ اَيَتَيْنِ
Fem.	اَيَتَانِ		

PLURAL.

Masc.	اَيُونِ	} nom.; the other cases	{ اَيِينِ اَيَاتِ
Fem.	اَيَاتِ		

REM. 1.—This pronoun is construed like the substantive, and has the genitive following it; e. g.

اَيِ رَجُلٍ *which man?* اَيِ كِتَابٍ *which book?*

2. مَا with the interrogative pronouns مَنْ and مَا;

e. g. اَيِمَّنِ *whoever*, اَيَمَّا *whatever*, masc., and اَيْتِمَّا *fem.*

SECT. 27.—RECIPROCAL PRONOUN.

This pronoun is expressed by the words نَفْسٌ and رُوحٌ *soul, spirit, person*; e. g. يَعْلَمُ نَفْسَهُ *he knows himself*, قَتَلَ رُوحَهُ *he killed himself*. Occasionally this pronoun is expressed by the word ذَاتٌ; e. g. فِي ذَاتِهِ *within himself*.

SECT. 28.—NUMERALS.

The numerals are either cardinals or ordinals, the former are from 1 to 10, of two genders, viz.—

	CARDINALS.		ORDINALS.	
	masc.	fem.	masc.	fem.
1	وَاحِدٌ (أَحَدٌ)	وَاحِدَةٌ (إِحْدِي)	أَوَّلٌ	أُولَى
2	اِثْنَانِ	اِثْنَتَانِ	ثَانِي	ثَانِيَةٌ
3	ثَلَاثَةٌ	ثَلَاثٌ	ثَالِثٌ	ثَالِثَةٌ
4	أَرْبَعَةٌ	أَرْبَعٌ	رَابِعٌ	رَابِعَةٌ
5	خَمْسَةٌ	خَمْسٌ	خَامِسٌ	خَامِسَةٌ
6	سِتَّةٌ	سِتٌّ	سَادِسٌ	سَادِسَةٌ
7	سَبْعَةٌ	سَبْعٌ	سَابِعٌ	سَابِعَةٌ
8	ثَمَانِيَةٌ	ثَمَانٍ	ثَامِنٌ	ثَامِنَةٌ
9	تِسْعَةٌ	تِسْعٌ	تَاسِعٌ	تَاسِعَةٌ
10	عَشْرَةٌ	عَشْرٌ	عَاشِرٌ	عَاشِرَةٌ

2. The cardinals from 10 to 19 are compounded of units and the numeral عَشْرٌ for the masc., and عَشْرَةٌ or

إِحْدَى عَشْرَةَ for the fem.; e. g. أَحَدٌ عَشَرَ 11, masc., إِحْدَى عَشْرَةَ 11, fem.

3. The numerals from 20 to 90 have plural forms, and are of common gender; e. g. عَشْرٌ 10 becomes عِشْرُونَ 20, تِسْعٌ 9 becomes تِسْعُونَ 90. These are likewise used as ordinals. The intermediate numbers, viz., 21, 22, etc., are composed by placing the units first, and joining the decimals to them by the conjunction و, thus—

	NOM.	GEN.	ACC.
masc.	أَحَدٌ وَعِشْرُونَ	أَحَدٍ وَعِشْرِينَ	أَحَدًا وَعِشْرِينَ
fem.	وَاحِدَةٌ وَعِشْرُونَ	وَاحِدَةٍ وَعِشْرِينَ	وَاحِدَةً وَعِشْرِينَ

4. The rest of the numerals, مِائَةٌ 100, مِائَتَانِ 200, مِائَةٌ ثَلَاثٌ 300, خَمْسٌ مِائَةٌ 500, etc. The thousands are formed in the same manner; e. g. أَلْفٌ 1000, أَلْفَانِ 2000, ثَلَاثَةُ أَلْفٍ 3000, عَشْرَةُ أَلْفٍ 10,000, مِائَةُ أَلْفٍ 100,000, أَرْبَعُمِائَةُ أَلْفٍ 400,000.

PARTICLES.

Under this appellation are comprised the adverbs, prepositions, conjunctions, and interjections, all of which are indeclinable. The first three consist either of separate words, or of mere prefixes. The former belong rather to the lexicon than to the grammar, so that the latter only will be noticed here. They are—

SECT. 29.—ADVERBS.

1. ا is an interrogative particle; e. g. ^{أَمَاتَ} *has he died?* Occasionally it is employed to designate the vocative; e. g. ^{أَيُّوسَفَ} *oh Joseph!*

2. س is added to the verb to designate that it is unmistakably in the future tense; e. g. ^{سَيَقْتُلُ} *he shall slay.* The س is, properly speaking, an abbreviation of ^{سَوْفَ} *future.*

3. ل is an affirmative adverb, especially when ^{إِنَّ} *ان* is put before the person or thing, respecting which something is affirmed; e. g. ^{إِنَّ} ^{أَسْكَدَرَ} ^{لَقَدِيرَ} *for Alexander is surely powerful.* In a conditional sentence, beginning

with *لَوْ* if, or *لَوْلَا* if not, it answers to the antecedent; e. g. *لَوْ عَلِمْتُ هَذَا لَفَعَلْتُ* had I known this, then I would have done it. *لِ* is also put for *لِ* when aid is called for, as *يَا لَزِيدٍ* oh! help for Zaid. The *ا* of the article is dropped when *لِ* precedes it; e. g. *إِنَّهُ لِلْحَقِّ* it is surely the truth.

SECT. 30.—PREPOSITIONS.

1. *بِ* with; e. g. *أَكَلْتُ خُبْزًا بِتَمْرٍ* I have eaten bread with dates. It is also used as a particle of swearing; e. g. *بِاللَّهِ* by God! After *إِذَا* behold, it indicates the object of attention, as *إِذَا بِالرِّجَالِ* behold, the men! Finally, it subserves to the construction of many verbs.

2. *تَ*. A particle of swearing, as *تَاللَّهِ* by God!

3. *كَ*. A particle of comparison, as *كَرَجُلٍ* like a man.

When it is attached to *ذَا*, then it signifies *thus*; and when connected with *مَا*, then it becomes a comparative adverb, as *كَمَا آمَنَ النَّاسُ* like others believe.

4. *لِ* the sign of the dative; e. g. *لِرَبِّ* to the Lord. It also signifies *for*, *because of*, *on account of*, etc.

5. To the above may be added ^ع and ^م, or more properly ^ع *of*, and ^م *from*, the letter ن being dropped, as ^ع *مَا* for ^ع *مَا*, and ^م *مَا* for ^م *مَا*. See Sect. 7 (d).

REM.—1. It will be observed, from the examples given above, that these prepositions, as also most of the separable ones, govern chiefly the genitive case.

2. The prepositions ^ب, ^ل, and ^ل are also joined with the suffix pronouns; e. g. ^ب *in you*, ^ك *like thee*, ^ل *to them*.

SECT. 31.—CONJUNCTIONS.

1. ^و *and, also*. It also signifies *with*, as ^{جاء} ^{الامير} *the prince came with the army*. It likewise denotes swearing, as ^{والله} *by God!*

2. ^ف *and, then, therefore, so that*.

ARABIC

READING LESSONS.

JOSHUA VI.

^a فَقَالَ ^b اللَّهُ ^c لِيُوشَعَ ^d اَنْظُرْ ^e قَدْ ^f سَلَّمْتُ ^g أَرِيحَا

Jericho delivered-have-I already ,Behold ,Joshua-to God said-And

VERSE 1.

^a *fa-qā-la*, conj. **فَ**, and, before pret. 3 pers. masc. sing.,
 Conj. I., from **قَالَ** irr., § 16, No. 5.

^b (*faqāla*) 'l-lā-hu. This and the preceding word are to be
 connected in the pronunciation, which is indicated by Wasla
 over Alif of the second word (§ 5, No. 6). For this reason
 the preceding word is here repeated, the last syllable of which
 is not to end in *la*, but *lal*, and the consonant terminating this
 syllable, viz. the initial letter of the second word, is marked
 with an apostrophe, 'l. The name of God is properly **إِلَه**, but
 in order to distinguish the true God, the form **اللَّهُ** is used
 (probably from the time of Mohammed), which includes the

ⁿالبسالةⁿ ^mجبابرة^m ^lوهم^l ^kيديك^k ⁱفيⁱ ^hوملكها^h
 .valour-)(-of giants (are) they-and ,hands-thy in king-her-and

article ^عأل, contrary to the rules of grammar, according to which the word should be ^عالله.

NOTE.—The *Tanwin*, or *Tenwin*, is displaced by *Damma* whenever (as is the case here) the article is prefixed to the word.

^c *li-yū-sha-ʿa*, pr. n. with the ^ل to governing the dative.

^d *un-ḏur*, imp. masc. sing., Conj. 1, from ^{نظر} to see.

^e *qad*, a particle used before verbs signifying, with the preterite, *already, long ago, certainly*, etc.: with the present or future, *sometimes, now and then*.

^f *sal-lam-tu*, pret. 1 pers. sing., Conj. II., from ^{سلم} to be entire, whole, safe.

^g *ʿa-rī-hā*, pr. name.

^h *wa-ma-li-ka-hā*, conj. ^و before subst. sing., ^{ملك}مَلِك, with suff. ^{ها} 3 pers. fem. sing. ⁱ *fi*, prep.

^k *ya-dai-ka*, subst. pl. with suff., 2 pers. masc. sing., from ^{يدي} (for ^{يدي}يدي).

^l *wa-hum*, conj. ^و before pers. pron. 3 pers. masc. pl.

^m *ja-bā-bi-ra-tu*, subst. pl. irr. or *fractus* (§ 21), from ^{جبار}جَبَّار R. ^{جبر}جَبَر to be firm; *Tanwin* displaced by *Damma* before a noun in the genitive, comp. (^بnote).

ⁿ *ʿl-ba-sā-la-ti*, the article ^عأل (أ of which is elided in con-

2 ^a فَيَجِبُ ^b أَنْ ^c تَدُورَ ^d بِالْمَدِينَةِ ^e جَمِيعَ ^f رِجَالِ
 men all city-the-about compass-ye that requisite-is-it-And

nection with the preceding syllable, § 5, No. 6) before a subst.
 fem. sing. gen. case R. ^{بَسْلَ} *to be strenuous*.

NOTE.—This sign)(is to indicate the omission of an
 English equivalent for any Arabic word or particle,
 as here the article *the* is omitted.

VERSE 2.

^a *fa-ya-ji-bu*, conj. ف before fut. 3 pers. masc. sing., Conj. I.,
 from ^{وَجِبَ} irr., § 16, No. 4. ^b *an*, conj., § 11, note.
^c *ta-dū-ra*, fut. *nasbated* (§ 11, note), 2 pers. masc. sing.,
 from ^{دَارَ} irr., § 16, No. 5.

NOTE.—The verb is repeatedly found in the sing.
 before the subject when the same is masc. pl., as is
 the case here. See ^e and ^f.

^d *bil-ma-dī-na-ti*, prep. بِ, the article (ا being elided,
 comp. § 5, No. 6) and subst. fem. sing. gen. case (§ 20)
 governed by the prep. بِ.

^e *ja-mī-ʿu*, prop. subst. (the) *whole*, in the nom. case,
Tanwin displaced (ver. 1 ^m), R. ^{جَمَعَ} *to collect*.

^f *ri-jā-li*, subst. masc. pl. *fract.* gen. case (prop. of men),
Tanwin displaced (ver. 1 ^m), from ^{رِجَالٍ}.

الْقِتَالِ^g وَيَحْدَتُونَ^h بِهَاⁱ دَفْعَةً^k فِي^l الْيَوْمِ^m
 .day-the in ,once it-about round-go-shall-they-and ,battle-(-of

هَكَذَاⁿ تَفْعَلُ^o سِتَّةَ^p أَيَّامٍ^q وَتَكُونُ^a سَبْعَةَ^b كَهَنَةٍ^c
 .days six do-shalt-thou This priests seven be-shall-there-And

^g 'l-qi-tā-li, article and subst. masc. sing. gen. case, R.
 قَتَلَ^g to kill.

^h wa-yah-di-qū-na, conj. و with fut. ⁱ (§ 10, rem. 1), 3 pers. masc. pl. Conj. I., from حَدَقَ.

ⁱ bi-hā, prep. ب with suff., 3 pers. fem. sing.

^k daf-ʿa-tan, prop. subst. fem. sing. acc. case, used adverbially, R. دَفَعَ to push, strike; comp. Heb. דָּפַעַ, French un coup.

^l fi, see ver. 1 (ⁱ).

^m 'l-yau-mi, article with subst. sing. gen. case, governed by فِي.

ⁿ ha-ka-dzā, compounded of هَا behold, لَ pref. like, and pron. ذَا this (§ 24, rem.).

^o taf-ʿa-lu, fut. 2 pers. masc. sing., Conj. I., from فَعَلَ.

^p sit-ta-ta, num. card. masc. acc. case.

^q ʿay-yā-min, subst. pl. fract. gen. case (lit. six of days, comp. Jno. ver. 20 ^b), from يَوْم.

يَحْمِلُونَ^d سَبْعَةً^e أَبْوَاقَ^g الْجَلْبَةِ^g قَدَامَ^h التَّابُوتِⁱ
 ,ark-the-of front (in) clangour-(-of) trumpets seven bear-shall (who)

وَفِي^k الْيَوْمِⁱ السَّابِعِ^m يَدُورُونَⁿ حَوْلَ^o الْمَدِينَةِ^p
 ,day-the in-and ,seventh-the compass-shall-they ,city-the-of about-round

VERSE 3.

^a *wa-ta-kū-nu*, conj. و, with fut. 3 pers. fem. sing., used impersonally, Conj. I., from كَانَ^{irr}.

^b *sab-ṣa-tu*, num. card. masc. nom. case. Comp. note, ver. 1 (^m).

^c *ka-ha-na-tin*, sub. masc. pl. *fract.*, gen. case (comp. ver. 2 ^q) from كَاهِن^s.

^d *yah-mi-lū-na*, fut. *i* (comp. ver. 2 ^h), 3 pers. masc. pl., Conj. I., from حَمَلَ^{irr}.

^e *sab-ṣa-ta*, (^b) in the acc. case.

^f *ṣab-wā-qī*, subst. pl. *fract.*, gen. case (comp. ver. 2 ^q) from سَبَّحَ^s, R. بَاقَ to blow the trumpet.

^g *'j-ja-la-ba-ti*, the article followed by *Tashdid* (§ 7, No. 1), and subst. fem. sing., gen. case, from جَلَبَ to shout.

^h *qud-dā-ma*, prop. subst. acc. case, used adverbially, R. قَدَّمَ^{irr} to go in front, to precede.

ⁱ *'t-tā-bū-ti*, the article (§ 7, No. 1) before subst. fem. sing. gen. case.

صَاعًا^u بِالْأَبْوَاقِ^u يَضْرِبُونَ^t وَالْأَيِّمَةَ^s دَفَعَاتٍ^r سَبْعَةَ^q
 .trumpets-the-)(blow-shall priests-the-and ,times seven

الْجَلْبَةَ^e بِضَرْبٍ^d الْحَرْبِ^c عِنْدَ^b وَيَكُونُ^a 4
 ,alarm-the-of blowing-by (announced) war-the-of time-the-at be-shall-it-And

^k and ^l. See ver. 2 (^l and ^m).

^m 's-sā-bi-*zi*, the article and num. ord. masc. gen. case, as an adjective, agreeing with its preceding noun.

ⁿ *ya-dū-rū-na*, fut. 3 pers. pl. masc. Comp. ver. 2 (^e).

^o *ḥau-la*, prep. (prop. subst. acc. case) R. حَالٌ to be curved.

^p 'l-, etc. Comp. ver. 2 (^d). ^q See (^e).

^r *dā-fa-*ā*-tin*, pl. fract. gen. case. See ver. 2 (^k).

^s *wal-*a*-*im*-ma-tu*, conj. و, the article, and subst. masc. pl. fract., from إِمَامٍ^s, R. أَم to go before, to precede.

NOTE.—For the reading, see § 5, No. 5.

^t *yaṭl-ri-bū-na*, fut. i (§ 10, rem. 1), 3 pers. masc. pl., Conj. I., from ضَرْبٍ to strike.

^u *bil-ab-wā-qi*, (^f) with ب in, and the article prefixed.

VERSE 4.

^a *wa-ya-kū-na*, conj. و and fut. 3 pers. masc. sing. See ver. 3 (^a).

^b *in-da*, adverb of time and place, governing here the gen. case.

عِنْدَ ^f	سَمَاعِكُمْ ^g	صَوْتَ ^h	الْبُوقِ ⁱ	يَجْلِبُ ^k	جَمِيعَ ^l
instant-the-at	hearing-your-of	sound-a	trumpet-the-of	shout-shall	all
الشَّعْبِ ^m	جَلَبَ ⁿ	عَظِيمَةً ^o	فَإِنَّ ^p	سَيَسْقُطُ ^q	سُورَ ^r
people-the	shout-a	one-great-a	verily-and	fall-shall-there	wall (the)

^e 'l-ḥar-bi, subst. masc. sing. gen. case (governed by the preposition عِنْدَ), R. حَرَبٌ to waste, to make war.

^d bi-dar-bi, prep. بَ, before subst. masc. sing. gen. case. Comp. ver. 2 (^d).

^e See ver. 3 (^g).

^f See (^b).

^g si-mā-ʿi-kum, inf. gen. case, noun with suff. كُمْ 2 pers. masc. pl.

^h šau-ta, subst. masc. sing. acc. case, R. صَات to emit a sound.

ⁱ 'l-bū-qi, article before the sing. of ver. 3 (^f).

^k yaj-li-bu, fut. O, 3 pers. masc. sing. Comp. ver. 3 (^g).

^l See ver. 2 (^e).

^m 'sh-sha-ʿbi, subst. masc. sing. gen. case (comp. ver. 2 ^f), R. شَعَبٌ to collect.

ⁿ ja-la-ba-tan, acc. case. Comp. ver. 3 (^g).

^o ʿa-īlī-ma-tan, adj. sing., fem. of عَظِيمٌ, acc. case, R. عَظْمٌ to be great.

^p fa-ʿin-na-hu, conj. فَ before adv. إِنَّ and suffix ʿ, lit. and certain it (is).

الْمَدِينَةَ^s فِي^t مَوْضِعِهِ^u وَيَصْعَدُ^v الْقَوْمُ^x كُلُّ^y رَجُلٍ^z
 man every people-the ascend-shall-and ,place-its in city-the-of

مِنْ^{aa} مَقَابِلِهِ^{bb} 5 فَاسْتَدْعَى^a يَوْشَعَ^b بَنَ^c نُونٍ^d
 direction-his from called-And Joshua son Nun-of

^a *sa-yas-qu-tu*, fut. 3 pers. masc. sing. with pref. س (§ 29, No. 2), R. سَقَطَ to be defective.

^r *sū-ru*, subst. masc. sing. R. سَارَ to ascend a wall.

^s *'l-ma-dī-na-ti*. Comp. ver. 2 (^d).

^t See ver. 2 (^t).

^u *mau-dī-i-hi*, subst. masc. sing. gen. case, مَوْضِع, with suffix ^s, Root وَضَعَ to place, to put.

^v *wa-yas-ṣa-du*, conj. وَ before fut. A (§ 11, rem. 1) 3 pers. masc. sing., R. صَعَدَ.

^x *'l-qau-mu*, article with subst. masc. sing.

^y *kul-lu*, prop. subst., (the) whole, totality.

^z See ver. 2 (^f), in the gen. sing., lit. totality of man.

^{aa} *min*, prep. governing the gen. case.

^{bb} *mu-qā-bi-li-hi*, lit. his front, q. d. straight forward; noun masc. sing. gen. case, with suff. ^s, R. قَبَلَ to have (something) in front, or, in view.

VERSE 5.

^a *fas-tad-ṣa* (for the pronunciation of the last syllable, see § 3, note), conj. فَ before pret. 3 pers. masc. sing., Conj. X.,

الكهنة^e وقال^g لهم^h أحملواⁱ تابوت^k العهد^k
 ,priests-the ,said-and ,them-to Bear ,ark-(the) ,covenant-the-of

وسبعة^l وسبعة^m أيمةⁿ يحملون^o سبعة^p ابواق^q قدام^r صندوق^r
 seven-and priests carry-shall seven trumpets front ark-(the)-of

prosthetic ا becomes quiescent after ف, R. *دعي* irr., § 16, No. 9. ^b See ver. 1 (^e).

^c *'b-nu*, subst. masc. sing., before the name of the father (so also when preceded by a proper name), for *ابن*, *ابن*, R. *بنا* to build, and in Conj. VIII., to beget children.

^d *nū-nin*, prop. name, gen. case.

^e *'l-ka-ha-na-ta*, the art. and ver. 3 (^e), acc. case.

^f *wa-qā-la*, conj. و, see ver. 1 (^a).

^g *la-hu-mu*, pref. prep. ل with suff., 3 pers. masc. pl. (§ 30, rem. 1).

^h *'h-mi-lū*, imp. masc. pl., Conj. I. The vowel of the second radical regularly agrees with that of the future. Comp. ver. 3 (^d).

ⁱ *tū.bū-ta* (ver. 3 ⁱ), acc. case.

^k *'l-ṣah-dī*, art. and subst. masc. sing., gen. case, R. *عهد* to stipulate, to write a testament or covenant.

^l See ver. 3 (^b), with conj. و.

^m *ṣa-ṣim-ma-tin* (ver. 3 ^s), gen. case. Comp. ver. 3 (^e).

^{n o p q} See ver. 3 (^{d e f h}).

^r *ṣun-dū-qī*, subst. masc. sing. gen. case.

عَهْدٌ^s ٱللهِ^t ۖ وَقَالَ^{a 6} ٱلشَّعْبُ^b ۖ اَعْبُرُوا^c
 over-Pass ,people-the-to said-he-And .God-(-of covenant-(the)-of

وَحَاطُوا^d ٱلْبَلَدَ^e ۖ وَٱلْعَسْكَرَ^f يَعبُرُ^g قَدَامَ^h ۖ صَنْدُوقِⁱ
 ark-(the)-of front on-pass-shall army-the-and ,city-the surround-and

^s See (*k*).

^t See ver. 1 (*b*).

VERSE 6.

^a See ver. 5 (*f*).

^b *lish-shac-bi*, pref. prep. ل and ver. 4 (*m*).

^c 'e-bū-rū, imp. m. pl., Conj. I., عَبر fut. O. Comp. ver. 5 (*h*).

^d *wa-haw-wi-tū*, conj. و and imp. masc. pl., Conj. II., from حَاط irr., § 16, Parad. 5, ا changed into و.

^e *bil-ba-la-di*, pref. ب, article, and subst. masc. sing., gen. case (comp. ver. 2 ^d), R. بَلَدٌ to sojourn or stay in a place.

NOTE.—The inseparable preposition ب governs always the genitive case, and it is employed to express its peculiar force, which is to indicate the locality where something occurs, or the thing or instrument with which something is done. Here the locality is indicated. This signification of ب obviates the use of the accusative, which the sense here requires.

^f *wal-as-ka-ru*, conj. و, article, and subst. masc. sing., R.

عَسْكَرٌ to congregate together.

^g *yac-bur*, fut. apoc., § 11, rem. 3 (1), 3 pers. masc. sing., Conj. I., from عَبر.

عَهْدُ الرَّبِّ^k ۖ وَكَانَ^{a 7} عِنْدَ^b مَا^c قَالَ^e
 (it)-said-had when ,was-it-And ,Lord-the-of ,covenant-(the)-of

يُوشَعَ^d لِقَوْمِ^e حَمَل^f سَبْعَةَ^g كَهَنَةٍ^h سَبْعَةَⁱ أَبْوَابَ^k
 trumpets seven priests-(seven-(the) bore ,people-the-to Joshua

الْجَلْبَةِ^l قَدَامَ^m اللَّهِⁿ وَعَبَرُوا^o وَضَرَبُوا^p بِالْبُوقَاتِ^q
 ,trumpet-the-)(blew-and on-passed-they-and ,God-)(before clangour-of

h i k ver. 5 (*q r s*).

^l *'r-rab-bi*, article before subst. masc. sing. gen. case, R.
^و *رب* to be great, to be lord.

VERSE 7.

^a *wa-kā-na*. Comp. ver. 3 (*a*).

^b *in-da mā*, i. q. ver. 4 (*f*).

^{c d} Comp. ver. 1 (*a c*).

^e *lil-qau-mi*, pref. ^ل, article (l elided and omitted) and
 subst. masc. sing. dat. case, R. ^{قَامَ} *to stand*.

^f *ha-ma-la*, pret. 3 pers. masc. sing.

^{g h} See ver. 3 (*b c*).

i k l m See ver. 3 (*e f g h*).

ⁿ *'l-lā-hi*, gen. of ver. 1 (*b*).

^o *wa-ṣa-ba-rū*, conj. ^و and pret. 3 pers. masc. pl. ver. 5 (*e*).

^p *wa-ḏa-ra-bū*, conj. ^و, pret. 3 pers. pl. masc. See ver. 3 (*t*).

^q plural. See ver. 3 (*u*).

وَصَنْدُوقُ^r عَهْدِ^s اللَّهِ^t سَائِرِ^u وَرَاهِمَ^v ۞⁸ وَالْعَسْكَرُ^a
 army-the-And .them-behind going God-)(covenant-of ark-(the)-and

سَائِرِ^b قَدَامَ^c الْكَهَنَةِ^d وَضَارِبُوا^e الْبُوقَاتِ^f
 ; priests-the-of front marching trumpets-the blew-they-and

وَالْفَيْفَ^g وَرَا^h الصَّنَدُوقِⁱ ۞⁹ وَأَمَرَ^a يَوْشَعَ^b الْقَوْمَ^c
 .ark-the behind multitude-the-and people-the Joshua commanded-And

^r *wa-ṣun-dū-qu*, conj. و and ver. 5 (^r).

^{s t} See ver 5 (^{s t}).

^u *sā-i-run*, part. act. masc. sing., R. سَار irr. § 16, Parad. 8.

^v *wa-rā-hum*, adv. وَرَا with suff., 3 pers. pl. masc., R. وري.

VERSE 8.

^a See ver. 6 (^f). ^b See ver. 7 (^u). ^c See ver. 3 (^h).

^d See ver. 5 (^e). ^e Conj. III. of ver. 7 (^p). ^f See ver. 7 (^q).

^g *wal-la-fī-fu*, conj. و, article (of which ل is omitted and compensated by Tashdid, see § 5, No. 4) and subst. masc. sing., R. لَف to be dense, to collect.

^h See ver. 7 (^v).

ⁱ See ver. 5 (^r) with the article.

VERSE 9.

^a *wa-ṣa-ma-ra*, conj. و and pret. 3 pers. masc. sing.

^b See ver. 1 (^e).

^c See ver. 7 (^e), acc. case.

قَوْلًا^d لَا^e تَجَلِّبُوا^f وَلَا^g تَرْفَعُوا^h أَصْوَاتَكُمْⁱ وَلَا^k
 nor ,voices-your up-lift nor shout-ye-shall Not ,command-a
 يُخْرِجُ^l مِنْ^m فَمِكُمْⁿ كَلِمَةً^o لِلْيَوْمِ^p الَّذِي^q أَقُولُ^r
 say-shall-I that day-the-until word-a mouth-your from out-go-let

^d *qau-lan*, subst. masc. sing. acc. case, R. قَالَ *to say*.

^e *lā*, adv. of negation.

^f *tu-jal-li-bū*, fut. 2 pers. masc. pl. apoc. form (§ 11, rem. 3, No. (1) and (3) note), Conj. II., from جَلَبَ.

^g *wa-lā*, conj. و and (e).

^h *tar-fa-ʿū*, fut. A, 2 pers. masc. pl., from رَفَعَ.

ⁱ *aṣ-wā-ta-kum*, pl. of ver. 4 (^h) with suff. 2 pers. masc. pl.

^k See (g).

^l *yuḥ-ruj*, fut. apoc. (§ 11, note), 3 pers. masc. sing., passive of Conj. I., from خَرَجَ.

^m See ver. 4 (aa).

ⁿ *fa-mi-kum*, subst. sing. فَمِ, with suff. 2 pers. masc. pl.

^o *ka-li-ma-tun*, subst. fem. sing. R. كَلِمَ *to speak*.

^p *lil-yau-mi*, pref. لِ, governing the dative, article (ʾ elided and omitted), and ver. 2 (^m).

^q *ʾal-la-dzī*, relat. pron. masc., § 25.

^r *ʾa-qū-lu*, fut. 1 pers. sing., Conj. I., from قَالَ, irr., § 16, Parad. 5.

لَكُمْ^s جَلَبُوا^t حِينَئِذٍ^u تَجَلَّبُونَ^v وَأَدَارَ^a 10
 round-go-to-caused-he-And shout-shall-you then ,Shout ,you-to

صَدُوقَ^b الرَّبِّ^c حَوْلَ^d الْمَدِينَةِ^d دَفْعَةً^e وَاحِدَةً^e
 ,once city-the about Lord-the-of ark-(the)

ثُمَّ^f جَاءَ^g إِلَى^h الْعَسْكَرِⁱ وَبَاتَ^k فِيهِ^l 11 وَأَدْلَجَ^a
 arose-And it-in lodged-and camp-the to came-it then

^s *la-kum*, pref. ل with suff., 2 pers. masc. pl. Comp. ver. 5 (*g*).

^t *jal-li-bū*, imp. masc. pl. of (*f*).

^u *hai-na-ʿa-dzin*, adv. compounded of حِينَ *time*, and اِنَّ *behold*, Alif being changed to Ya, which is indicated by Hamza.

Comp. § 5, No. 5. It is also pointed thus : — حِينَئِذٍ.

^v *tu-jal-li-bū-na*, comp. (*f*).

VERSE 10.

^a *wa-ʿa-dā-ra*, conj. و before pret. 3 pers. masc. sing., Conj.

IV. (comp. § 12), from دَار, irr., § 16, Parad. 5.

^b *ṣun-dū-qa*, subst. acc. case of ver. 5 (*r*).

^c *ʿr-rab-bi*, see ver. 6 (*l*).

^d See ver. 3 (*o p*).

^e Comp. ver. 2 (*k*), where it stands adverbially for *one time*, *once*, but here *one*, with *wā-ḥi-da-tan*, card. num. fem. acc. case. See Parad. of § 28.

^f *thum-ma*, adverb.

^g *jā-ʿa*, pret. 3 pers. masc. sing. (fut. يَجِي), a doubly anomalous verb.

^h *ʿi-la* (comp. note of § 3), prep. of time and place, to

يُوشَعَ^ج بَاكِرًا^ب وَحَمَلَ^ح الْاَيِمَّةَ^د صَدُوقَ^ع اللهِ^ف
 .God-(-of ark-(the) priests-the carried-and ,early Joshua

12 وَالسَّبْعَةَ^ا الْاَيِمَّةَ^ب حَامِلًا^ح السَّبْعَةَ^د ابواقَ^ع الْجَلْبَةِ^ف
 clangour-(-of trumpets seven-the bore priests-)(seven-the-And

which the suffixes are commonly attached; e. g. ^وإِلَيَّ *to me*.

Comp. § 23, rem. 3.

^١ *'l-as-ka-ri*, dat. of ver. 6 (^ف), governed by the prep.

^ك *wa-bā-ta*, pret. 3 pers. masc. sing. irr. Parad. 2, § 16.

^ل *fī-hi*, ver. 1 (^١), with suff. 3 pers. masc. sing. (§ 23, rem. 2.)

VERSE 11.

^ا *wad-da-la-ja*, conj. ^و before pret. 3 pers. masc. sing.,
 Conj. VIII., for ^وإِدْتَلِجْ (§ 13, No. VIII. rem. 2), from ^ودَلِجْ,
 lit. *to depart at the end of the night*.

^ب *bā-ki-ran*, prop. part. masc. sing., used in the acc. case
adverbially.

^ح *wa-ḥa-ma-la*, conj. ^و and ver. 7 (^ف), the verb in the sing.,
 though with reference to a noun in the pl., thus frequently
 used *distributively*.

^د See ver. 3 (^س). ^ع See ver. 10 (^ب). ^ف See ver. 5 (^ت).

VERSE 12.

^ا *was-sab-ṣa-tu*, ver. 3 (^ب) with conj. ^و and the article.

^ب See ver. 3 (^س).

قَدَامُ^g الصَّنْدُوقِ^h سَائِرِينَⁱ سِيرًا^k وَاضْرَبُوا^l بِالْبُوقِ^m
 ,trumpets-the-with blew-and ,continually walking ark-the-of front

وَالْعَسْكَرَⁿ سَائِرَ^o قَدَامَهُمْ^p وَالسَّاقَةَ^q سَائِرَةً^r وَرِثَ^s
 behind marching multitude-the-and ,them-before marching army-the-and

الصَّنْدُوقِ^t وَدَارُوا^a 13 بِالْمَدِينَةِ^b فِي^c الْيَوْمِ^d
 ,day-the in city-the-) (compassed-they-And .ark-the

^c *hā-mi-lū*, pret. 3 pers. masc. pl., Conj. III. Comp. ver. 3 (^d).

^d acc. of (^a).

^{e f g} See ver. 3 (^{f g h}).

^h See ver. 8 (ⁱ).

ⁱ *sā-i-rī-na*, plur. of ver. 7 (^u).

^k *sai-ran*, inf. acc. case of the preceding, lit. *walking a walking*, expressive of intensity.

^l *wad-dā-ri-bū*, conj. وَ before pret. 3 pers. masc. pl., Conj.

VIII., for اَضْرَبُوا from ضَرَبَ. Comp. ver. 11 (^a).

^m See ver. 3 (^f), but here in the dative.

ⁿ See ver. 6 (^f).

^o See ver. 7 (^u).

^p *qud-dā-ma-hum*, ver. 3 (^h) with suff. هُمْ 3 pers. masc. pl.

^q *was-sā-qa-tu*, conj. وَ, article, and subst. fem. sing., R. سَاقَ, Conj. III., to approach, to follow.

^r *sā-i-ra-tun*, fem. of (^o).

^{s t} See ver. 8 (^{h i}).

VERSE 13.

^a *wa-dā-rū*, conj. وَ and pret. 3 pers. masc. pl., Conj. I, from دَارَ. ^b See ver. 2 (^d), and note ver. 6 (^e).

^{c d} See ver. 2 (^{l m}).

الثَّانِي^e دَفْعَةً^f وَاحِدَةً^g وَعَادُوا^h إِلَىⁱ الْمَعْكَرِ^k
 ;camp-the to returned-and ,one ,time-a second-the

هَكَذَا^l فَعَلُوا^m سِتَّةَⁿ أَيَّامٍ^o 14 فَلَمَّا^a كَانَ^b فِي^c
 on was-it when-And ,days six did-they thus

الْيَوْمِ^d السَّابِعِ^e أَذْهَبُوا^f عِنْدَ^g طُلُوعِ^h الْفَجْرِⁱ
 ,morning-the-of rising at arose-they ,seventh-the day-the

^e 'th-thā-nī, article and num. adj. masc. sing. gen. case, § 17, No. 1, and Parad. of § 28. ^{f g} See ver. 10 (^e).

^h wa-ʿā-dū, conj. و and pret. 3 pers. masc. pl. from عَادَ irr. Parad. 5, § 16.

ⁱ See ver. 10 (^h).

^k 'l-mu-ʿas-ka-ri, i. q. ver. 10 (ⁱ). ^l See ver. 2 (ⁿ).

^m fa-ʿa-lū, pret. 3 pers. masc. pl. Comp. ver. 2 (^o).

^{n o} See ver. 2 (^{p q}).

VERSE 14.

^a fa-lam-mā, conj. ف and adv.

^b See ver. 7 (^a). ^{c d e} See ver. 3 (^{k l m}).

^f 'd-da-la-jū, pret. 3 pers. masc. pl. Comp. ver. 11 (^a).

^g See ver. 4 (^b).

^h ʿu-lū-ʿi, inf., Conj. I. (طُلُوع), gen. case (ver. 4 ^c) from طَلَعَ to ascend, rise.

ⁱ 'l-faj-ri, article and subst. masc. sing. gen. case, prop. the morning star, lucifer, R. فَجْر, Conj. IV. diluculo fuit.

وَدَارُوا^k بِالْمَدِينَةِ^l عَلَيَّ^m مِثْلَⁿ الرَّسْمِ^o سَبْعَةَ^p
 compassed-they-and in city-the-) (like-(the) manner-)(seven

دَفَعَاتٍ^q لِأَنَّ^r خَاصَّ^s فِي^t هَذَا^u الْيَوْمِ^v دَارُوا^x بِهَا^y
 ;times for on particularly that compassed-they day-)(it-)

^{k l} See ver. 13 (*a b*).

^m *ʿa-la*, prep., prop. *upon, to*, etc. Comp. ver. 10 (*h*).

ⁿ *mith-li*, subst. masc. sing. gen. case (governed by the preceding prep.), lit. *similitude, likeness*, from مِثْلٌ *to be like*, also *to assimilate, to compare*.

^o *ʿr-ras-mi*, article before subst. masc. sing. gen. case (lit. *the likeness of the manner*), R. رَسْمٌ *to make a sign, an impression, to define*.

^{p q} See ver. 3 (*q r*).

^r *li-ʿan-na*, conj.

^s *hāṣ-ṣan*, prop. adj. masc. sing., *particular, peculiar*, in the acc. case used adverbially, R. خَاصٌّ *to make any thing proper, peculiar*.

^t See ver. 1 (*i*).

^u *ha-dzā*, demon. pron. masc. sing. See § 24, rem.

^v See ver. 2 (*m*). Note the article after the pronoun.

^x See ver. 13 (*a*).

^y *bi-hā*, pers. pron. fem. sing., prop. *in or about her*, viz. the city, which is feminine. Comp. ver. 2 (*c d*).

سَبْعَةَ	دَفَعَاتِ	15	فَلَمَّا	كَانَ	فِي	الدَّفْعَةِ	السَّابِعَةِ
seven	times		when-And	was-it	at	the-time	the-seventh
ضَرَبُوا	الْأَيْمَةَ		بِالْأَبْوَاقِ	فَقَالَ	يُوشَعَ	لِلْقَوْمِ	
blew	the-priests		(the-trumpets)	said-but	Joshua	to-the-people	
جَلَبُوا	فَقَدْ		أَعْطَاكُمْ	اللَّهُ	الْبَلَدَ	وَيَجِبُ	16
Shout	already-for		you-given-has	(God)	the-place	And-was-it-necessary	

^z See ver. 3 (*q r*).

VERSE 15.

^{a b c} See ver. 14 (*a b c*).

^d 'd-daf-*ṣa-ti*, the article before the subst. fem. sing. gen. case (governed by the prep. *fi*). See ver. 2 (*k*).

^e 's-sā-bi-*ṣa-ti*, fem. of ver. 3 (*m*).

^f See ver. 7 (*p*). ^g See ver. 3 (*s*). ^h See ver. 3 (*u*).

ⁱ See ver. 1 (*a*). ^k See ver. 7 (*e*). ^l See ver. 9 (*t*).

^m *fa-qad*, compounded of *فَ*, prop. *and*, and ver. 1 (*e*).

ⁿ *ṣa-ṣ-tā-kum*, pret. 3 pers. masc. sing., Conj. IV., from *عَطَا* irr. Parad. 6, § 16, and suff. 2 pers. masc. pl.

^o *ṣal-la-hu*, comp. ver. 1 (*b*).

^p 'l-ba-la-da, article and subst. acc. case. See ver. 6 (*e*).

VERSE 16.

^a *wa-ya-ji-bu*, conj. *و*. Comp. ver. 2 (*a*). Note the use of the future for the imperfect.

^b أَنْ تَكُونَ ^d هَذِهِ ^e الْمَدِينَةَ ^f حَرَمًا ^g وَجَمِيعَ ^h مَا
 (is)-that all-and accursed city-)(this be-should that
ⁱ فِيهَا ^k لِرَبِّ ^l الْعَالَمِينَ ^m إِلَّا ⁿ رَا حَابَ ^o الْبَيَاعَةِ
 ,vender-the ,Rahab only ,worlds-the-of Lord-(the)-unto it-in

^b See ver. 2 (^b).

^c *ta-kū-na*, fut. *nasbated* (§ 11, rem. 3 (2), also note), 3 pers. fem. sing., from كَانَ irr. Parad. 5, § 16.

^d *ha-dzi-hi*, demon. pron. fem. sing., § 24, rem.

^e nominative of ver. 3 (^p). For the article, comp. ver. 14 (^v).

^f *hir-man*, subst. masc. sing. acc. case, lit. *a prohibition*, from حَرَمَ to prohibit.

NOTE.—كَانَ followed by a noun in the accusative, expresses *to be unto*, i. e. *to become*.

^g See ver. 2 (^e).

^h *mā*, interrog. pron., as a *relative*, § 26.

ⁱ *fi-hā*, prep. فِي with suff. 3 pers. fem. sing. Comp. ver. 2 (ⁱ).

^k *li-rab-bi*, pref. لِ before subst. masc. sing. dat. case. Comp. ver. 6 (ⁱ).

^l *ʿl-ʿā-la-mī-na*, article before subst. masc., pl. of عَالَمٌ, gen. case.

^m *ʿil-lā*, compounded of إِنْ *if*, and لَا *not*.

ⁿ *rā-hā-bu*, prop. name.

خاصة^p هي^q وجميع^r من^s في^t بيتها^u لأنها^v
 she-because ,house-her in (are)-who all-and ,(is)-she excepted

خبت^x الرسل^y الذي^z كنا^{aa} بعثناهم^{aa} 17 وخاص^a
 especially-And .sent-had-we whom messengers-the concealed

^o 'l-bay-yā-*ʿa*-tu, article before subst. fem. sing., from the
 masc. بيع^o, R. باع^o media ي to sell, to buy.

^p hāṣ-ṣa-tun, nom. fem. of ver. 14 (^s).

^q hi-ya, pers. pron. 3 pers. fem. sing., § 23.

^r See ver. 2 (^e).

^s man, interrog. pron., used as a relative, § 26.

^t See ver. 2 (^l).

^u bai-ti-hā, subst. بيت^u, with suff. 3 pers. fem. sing.

^v li-*ʿan*-na-hā, compounded of ل for أن^v that, and suff.
 3 pers. fem. sing.

^x hāb-ba-ti, pret. 3 pers. fem. sing., Conj. I., from خب^x,
 § 15.

^y 'r-ru-su-la, article before subst. masc. pl. of رسل^y, R.
 رسل^y to send.

^z See ver. 9 (^q).

^{aa} kun-nā, pret. 1 pers. pl., contracted for كُنَّا from كَانَ,
 used as an auxiliary to the next verb to express the pluperfect,
 and ba-*ʿath*-nā-hum, pret. 1 pers. pl., Conj. I., with suff.
 3 pers. masc. pl., from بعث^{aa}.

انتم^b احفظوا^c انفسكم^d من^e الحريم^f ليلا^g تشرهوا^h
 covet-you lest ,(thing)-cursed-the against souls-your guard you

فتاخذواⁱ من^k الحريم^l فتجعلوا^m عسكرⁿ بني^o
 children-(the)-of camp-the make-and ,(thing)-accursed-the of take-and

VERSE 17.

^a See ver. 14 (^s), with conj. و.

^b *an-tum*, pers. pron. pl. masc., § 23.

^c *uh-fu-ilū*, imp. masc. pl., Conj. I., R. حفظا.

^d *'n-fu-sa-kum*, subst. pl. (of نفس) with suff. 2 pers. masc. pl. ^e See ver. 4 (*aa*).

^f *'l-hir-mi*, article and ver. 16 (^f), in the gen. case.

^g *li-ʿal-lā*, compounded of ل for, أن that, and لا not.

NOTE.—The ا is often changed into ي for the sake of euphony, in which cases, as in the present, notwithstanding the ʿ, it is necessary, in reading, to convey something of the sound of the ي.

^h *tash-ra-hū*, fut. *A nasbated* (comp. ver. 16 ^e), 2 pers. masc. pl., from شره.

ⁱ *fa-tū-hu-dzū*, conj. ف before fut. *nasbated*, 2 pers. masc. pl., Conj. I., from أخذ irr. Parad. 1, § 16.

^k See (^{e f}).

^m *fa-taj-ʿa-lū*, conj. ف before fut. *A nasbated* (see ^h), 2 pers. masc. pl., Conj. I., from جعل.

وَكُلٌّ ^a 18	فَتَفْضَحُوهُ ^s	الْحَرَمِ ^r	مُسْتَحِقٌّ ^q	إِسْرَائِيلَ ^p
all-And	.despicable-it-make-and	,curse-the-of	deserving	Israel-of
فَهُوَ ^h	حَدِيدٍ ^g	أَوْ ^ك	وَأَلَّةَ ^e	نَحَاسٍ ^f
be	iron-of	or	brass-of	vessels-and
			ذَهَبٍ ^d	أَوْ ^c
			gold	or
				فِضَّةٍ ^b
				silver

ⁿ *as-ka-ra*, acc. of ver. 6 (*f*).

^o *ba-nī*, pl. of ver. 5 (*c*), gen. case, ن dropped (for بَنِينَ) before another genitive.

^p *is-ra-ai-la*, pr. name, gen. case, not declined.

^q *mus-ta-hiq-qa*, part. masc. sing. acc. case, agreeing with (ⁿ), Conj. X., from حَفَّ. Comp. § 15.

^r See (*f*).

^s *fa-taf-tla-hū-hu*, conj. فَب and fut. *A nasbated*, 2 pers. masc. pl., Conj. I., from فَضَحَ with suff. 3 pers. masc. sing.

VERSE 18.

^a *wa-kul-lu*, conj. و and ver. 4 (*y*).

^b *fil-īla-tin*, subst. fem. sing. gen. case, lit. *the whole of silver*.

^c *au*, conjunction.

^d *dza-ha-bin*, subst. masc. sing. gen. case.

^e *wa-a-la-ti*, conj. و and subst. fem. sing. (collectively) gen. case.

^f *nu-hū-sin*, subst. masc. sing. gen. case.

^g *ha-dī-din*, subst. masc. sing. gen. case.

قَدَسٌⁱ لِلَّهِ^k يَدْخُلُ^l إِلَيَّ^m خَزَانَةَⁿ الرَّبِّ^o
 .Lord-the-of treasury-(the) to go-shall-it ,God-to holy

فَجَلَبَ^a الْقَوْمَ^b وَضَرَبُوا^c بِالْأَبْوَاقِ^d وَكَانَ^e عِنْدَ^f 19
 at was-it-And .trumpets-the-)(blew-and people-the shouted-And

^h *fa-hu-wa*, conj. ف and pers. pron. 3 pers. masc. sing.,
 lit. *for it* (is).

ⁱ *qu-du-sun*, adj. masc. sing., from قَدَسٌ to be holy.

^k *lil-la-hi*, pref. prep. ل, the article (ا elided and omitted)
 and subst. dat. case (governed by the preposition). Comp.
 ver. 1 (^b).

^l *yad-hu-lu*, fut. 3 pers. masc. sing., Conj. I., from دَخَلَ.

^m See ver. 10 (^h).

ⁿ *ħa-zā-na-ti*, subst. fem. sing. dat. case (governed by the
 preceding prep.), R. خَزَنَ to lay up.

^o See ver. 6 (^l).

VERSE 19.

^a *fa-ja-la-ba*, conj. ف and pret. 3 pers. masc. sing.

^b See ver. 4 (^x).

^c *wa-ġa-ra-bū*, conj. و and pret. 3 pers. masc. pl., Conj. I., R.
 ضَرَبَ.

^d See ver. 3 (^u).

^e See ver. 7 (^a).

^f See ver. 4 (^b).

صَوَّتَ^g الْقَوْمَ^h صَوَّتَⁱ الْبَقُوقَ^k جَلَبَ^l الْقَوْمَ^m
 people-the shouted ,trumpets-the-of sound-(the) people-the-of hearing-(the)

جَلَبَتْⁿ جَلْبَةً^o عَظِيمَةً^p فَسَقَطَ^q السُّورَ^r مِنْ^s مَكَانِهِ^t
 ,thereof-place-the from wall-the fell-and ,(one)-great-a ,shout-a

وَصَعِدَ^u الْقَوْمَ^v إِلَى^w الْمَدِينَةِ^x كُلِّ^y وَاحِدٍ^z مِنْ^{aa}
 to people-the went-and city-the every one from

^g *si-mā-ṣi*, inf. noun, gen. case. Comp. ver. 4 (^g).

^h See ver. 7 (^e).

^{i k} See ver. 4 (^{h i}).

^{l m} See (^{a b}).

^{n o} See ver. 4 (^{n o}).

^p *fa-sa-qa-ta*, conj. ف and pret. 3 pers. masc. sing.

^q *'s-sū-ru*, ver. 4 (^r) with the article elided.

^r See ver. 4 (^{aa}).

^s *ma-kā-ni-ḥi*, subst. masc. sing. مَكَانَ (R. كَانَ, media و, to exist, to be), and suff. 3 pers. masc. sing., § 23, rem. 3.

^t *wa-ṣa-ṣi-da*, conj. و and (pret. I) 3 pers. masc. sing. Comp. ver. 4 (^v).

^u See ver. 3 (^p).

^v See ver. 4 (^y).

^x *wā-ḥi-din*, num. masc. § 28, in the gen. case. Comp. ver. 4 (^{y z}).

وَأَمْرَاءَ^g وَصَبِيَّ^h وَشَيْخَⁱ وَثَوْرَ^k وَحِمَارَ^l وَشَاةَ^m

,sheep-of-and ,asses-of-and ,oxen-of-and ,old-of-and ,young-of-and ,woman-of-and

بِحَدِّⁿ السَّيْفِ^o
 .sword-the-of edge-the-with

^g *wam-rā-ʿa-tin*, subst. fem. sing. (used collectively) gen. case, from ^{مَرَأٍ} *a man*.

^h *wa-ša-biy-yin*, conj. ^و and subst. masc. sing. gen. case (from ^{صَبِيٍّ} *صَبِيٍّ*) from ^{صَبَاً} *prop. 3rd rad. ي to be or act childishly*.

ⁱ *wa-shai-hin*, conj. ^و and subst. masc. sing. gen. case (from ^{شَيْخٍ} *شَيْخٍ*) from ^{شَاخَ} *media ي to be or grow old*.

^k *wa-thau-rin*, subst. masc. sing. (here used collectively) gen. case, from ^{ثَوْرٍ} *ثَوْرٍ*.

^l *wa-ḥi-mā-rin*, subst. masc. sing. (used collectively) gen. case.

^m *wa-shā-tin*, subst. fem. sing. (collectively) gen. case; pl. ^{شِيَاةٍ} *شِيَاةٍ*.

ⁿ *bi-ḥad-di*, pref. prep. ^ب before subst. masc. sing., gen. case (governed by the preposition), R. ^{حَدٍّ} *حَدٍّ to be sharp*.

^o *'s-sai-fi*, article (elided) and subst. masc. sing. gen. case.

JOHN II.

¹ وَفِي الْيَوْمِ ^a الثَّالِثِ كَانَ ^b عَرَسَ فِي ^c قَانَا
 Cana in marriage-a was-there ,third-the ,day-the on-And
 وَكَانَتْ ^f أُمُّ ^g يَسُوعَ ^h هُنَاكَ ² وَدُعِيَ ^d الْجَلِيلِ
 called-was-And .there Jesus-of mother-(the) was-and ,Galilee-of

VERSE 1.

^a 'th-thā-li-thi, article (elided) with num. adj. (§ 28), gen. case, agreeing with the preceding noun, and governed by the prep. فِي.

^b عر-*sur-sun*, subst. masc. sing., R. to bind, to adhere to, to be joyful.

^c qā-nā, proper name, not declined.

^d 'j-ja-lī-li, article (elided) before prop. name, gen. case, governed by فِي.

^e wa-kā-nat, conj. و and pret. 3 pers. fem. sing., Conj. I., Parad. 5, § 16.

^f ام-*um-mu*, subst. fem. sing.; pl. أُمَمَات.

^g ya-sū-عا, prop. name, gen. case. Comp. § 21, rem. 2.

^h hu-nā-ka, adverb. Other forms are هُنَا, هَاهُنَا.

VERSE 2.

^a wa-du-ع-ya, conj. و and pret. pass. 3 pers. masc. sing., Conj. I., irr., § 16, Parad. 9. Comp. passives, p. 31.

^bيَسُوعَ ^cوَتَلَامِيذَهُ ^dإِلَى ^aوَكَاثَتِ ^bالْخَمْرَةِ
 Jesus to disciples-his-and marriage-the wine-the
)(-And

^cقَدْ ^dنَفَدَتْ ^eفَقَالَتْ ^fأُمُّ ^gيَسُوعَ ^hلَهُ ⁱلَا
 not-(is-There) ,him-to Jesus-of mother-(the) said-and ;wanting-been-had)(

^b *ya-sū-ʿu*, comp. ver, 1 (*g*).

^c *wa-ta-lā-mī-dzu-hu*, conj. و before subst. masc. pl. (irr. of ⁵تَلْمِيذَ), from لَمَد to submit one's self, and suff. 3 pers. m. sing.

NOTE.—The reading here in Walton is with ن instead of د, but which is not acknowledged by the lexicographers.

^d 'l-ʿur-si, article before ver. 1 (^b), dat. case, governed by ^hإِلَى.

VERSE 3.

^a *wa-kā-na-ti*, i. q. ver. 1 (^e), here terminating with Kasra, for euphony's sake, to join this with the next word. See (^d).

^b 'l-ḥam-ra-tu, article and subst., with fem. term., but of com. gen. (here as a fem., comp. ^d), from خَمَرَ to ferment.

^c See (^d).

^d *na-fi-dat*, pret. 3 pers. fem. sing., Conj. I., from نَفَدَ (§ 11, rem. 1). The verb كَانَ (to be) in the preterite is joined to another verb in the preterite, to express the pluperfect tense, thus here (^a and ^b) express *had been wanting*; قَدْ (*already*) is usually put between كَانَ and the verb connected

^g خَمْرَ لَهُمْ	⁴ فَقَالَ	^a لَهَا	يَسُوعَ	مَا	^b لَكَ	^e وَلِي
me-to and	thee-to	What	,Jesus	her-to	said-And	.them-to wine
^d أَيُّهَا	^e الْمَرَأَةُ	لَمْ	^g تَأْتِ	^h سَاعَتِي	ⁱ بَعْدَ	^a 5 فَقَالَتْ
said-And	.yet	hour-my	come-has	not	?woman-)(O

with it, especially when there are other verbs, in order to point out the anteriority of the one.

^e *fa-qā-lat*, conj. **و** and pret. 3 pers. fem. sing., from **قَالَ**, § 16, Parad. 5.

^f *la-hu*, pref. pret. **ل** with suff. 3 pers. masc. sing. Comp. Josh., ver. 5 (*g*) and 9 (*s*).

^g *ham-run*, i. q. (^b), but more frequently used in the fem. gen.

VERSE 4.

^a *la-hā*, pref. prep. **ل** with suff. 3 pers. fem. sing.

^b *la-ki*, pref. prep. **ل** with suff. 2 pers. fem. sing.

^c *wa-lī*, conj. **و** and pref. prep. **ل** with suff. 1 pers. sing.

^d *say-yu-hā*, interjection.

^e *'l-mar-sa-tu*, article and subst., i. q. Josh. ver. 20 (*g*), here vocative, § 20, No. 3.

^f *lam*, adverb.

^g *tā-ti*, fut. apoc. for **تَأْتِي**, 3 pers. fem. sing., from **أَتِي**, a doubly anomolous verb as to first and last radicals; comp. Irr. Verbs, Parad. 1 and 9. The conversion of the fut. into the pret., is effected by **لَمْ**, after which adverb the future is likewise apocopated, as in the present instance.

^fبِهَ ^عيَأْمُرْكُمَا ^دافْعَلُوا مَا ^بلِلْخِدَامِ ^هأُمِّهِ
 .(matter)-this-in you-command-shall-he what Do ,servants-the-to mother-his
^همَوْضُوعَةً ^عحَبَابَةِ ^دأَحَاجِينَ ^عسِتُّ ^بهَنَّاكَ ^اوَكَانَ ⁶
 placed ,stone-of jars six there were-there-And

^ه *sā-a-tī*, subst. fem. sing., سَاعَةٌ, with suff. 1 pers. sing.,
 R. سَاعَ, media و. ^ي *ba-du*, adverb.

VERSE 5.

^a See ver. 3 (^ه).
^b *um-mu-hu*, ver. 1 (^ف) with suff. 3 pers. masc. sing.
^c *lil-hud-dā-mi*, pref. ل, article (ل elided and omitted) before subst. masc. pl. (irr. of خَادِمٌ), from خَدَمَ to serve.
^d *'f-a-lū*, imp. masc. pl. (prosthetic ل elided), from فَعَلَ.
^e *yā-mu-ru-kum*, fut. 3 pers. masc. sing., Conj. I., with suff. 2 pers. masc. pl., from أَمَرَ, irr. Parad. 1, § 16.
^f *bi-hi*, pref. prep. بِ with suff. 3 pers. masc. sing. (§ 30, rem. 1).

VERSE 6.

^a The verb in the sing. *impersonally*.
^b See ver. 1 (^ه). ^ع *sit-tu*, num. card., § 28.
^d *a-jā-jī-na*, subst. fem. pl. Comp. (^ف).
^e *ha-jā-ra-tin*, subst. pl. (irr. of حَبَّرَ), gen. case.

لِتَطْهِّرَ^g الْيَهُودَ^h يَسَعَⁱ كُلَّ^j وَاحِدٍ^k مِطْرَيْنِ^l
 measures-two one every containing ,Jews-the-of purifying-(the)-to-according

أَوْ^o ثَلَاثَةً^m ۖ فَقَالَⁿ لَهُمْ يَسُوعُ^p اْمَلُوا^q الْجَارِجِينَ^r
 jars-the Fill ,Jesus them-to said-And .three or

f mau-dū-ʿa-tan, part. pass., Conj. I., fem gen. (agreeing with *d*) acc. case, which case is not only used to designate the condition of the subject, but also to form prepositions, adverbs, and ablatives. R. *وَضَعَ* irr. Parad. 4, § 16.

g li-taṭ-hī-ri, pref. *ل* with inf. noun, gen. case, Conj. II., from *طَهَّرَ* to be clean.

h 'l-ya-hū-dī, article before gentile noun, gen. case.

i ya-sa-ʿu, fut. *A*, 3 pers. masc. sing. (impersonally), Conj. I., from *وَسَعَ* irr. Parad. 4, § 16. The future is used to express the continuity of the action or state.

k wa-ḥi-din, num. gen. case. Comp. ver. 4 (*y z*).

l miṭ-rai-ni, subst. masc. dual., acc. case, from *مِطْر*⁵, Gr. μέτρον.

m tha-la-tha-tan, num. acc. case, § 28.

VERSE 7.

a 'm-lu-ʿu, imp. masc. pl. (*ʾ* prosth. elided), Conj. I., from *مَلَأَ* irr. Parad. 3, § 16. See also § 5, No. 5.

NOTE.—This verb is construed with two accusatives, viz. (*b c*).

مَاءٌ^c فَمَلَّوْهُنَ^d إِلَى^e فَوْقَ⁸ وَقَالَ لَهُنَّ^a اسْتَقُوا
 Draw ,them-to said-he-And ,brim-(the) to them-filled-they-and ,water-(with)

الآن^b وَنَاوِلَ^c رَئِيسَ^d التَّكَاةِ^e فَوَدَّوْا⁹ وَلَمَّا⁹
 when-And .(it)-bare-they-and ,feast-the-of governor-(the)-to (it)-present-and now

^b 'l-*a-jā-jī-na*, ver. 6 (^d) with the article.

^c *mā-san*, subst. masc. sing. acc. case, from مَاءٌ^c for مَوْهَ^c,
 pl. مَوَاتٍ^c and مَيَاتٍ^c.

^d *fa-ma-la-u-hun-na*, conj. فِ and pret. 3 pers. masc. pl.
 (ʾ employed for the formation of the plural is here dropped
 before suff.), with suff. 3 pers. fem. pl.

^e *fau-qin*, lit. *extremity*, subst. masc. sing. dat. case, from
 فَاقَ (media و) to exceed, surpass.

VERSE 8.

^a 's-*ta-qū*, imp. masc. pl. (ʾ elided), Conj. VIII., from سَقَى.
 For the loss of the 3rd radical ي, see irr. verb, Parad. 9, *imp*.

^b 'l-*a-na*, adverb.

^c *wa-nā-wi-lu*, conj. وَ before imp. masc. pl., Conj. III.,
 from نَالَ irr. Parad. 5, § 16.

^d *rai-a-sā*, subst. masc. sing. acc. case (lit. *present the*
governor, sc. with it), R. رَأَسَ to be set over, to preside.

^e 't-*tu-ka-a-ti*, article (elided) and subst. fem. sing. gen.
 case; lit. *the reclining*, sc. at a banquet.

ذَاقَ^a رَئِيسَ^b التَّكَاةِ^c ذَلِكَ^c الْمَاءَ^d المتَّحَوَّلَ^e
 tasted-had governor-(the) feast-the-of same-the ,water-)(changed-)(

فَخَمَّرَا^f وَلَمْ^g يَعْلَمْ^g مِنْ^h أَيْنَ^h هُوَⁱ وَكَانَ^k الخِدَامَ^k
 not-and ,wine-(into) knew from whence it-(was) ,but-)(servants-the

^f *fa-wad-dau*, conj. ف and pret. 2 pers. masc. pl., Conj. II.,
 from وَدِي.

VERSE 9.

^a *dzā-qa*, irr. Parad. 5, § 16.

^b *rai-sa-su*, nom. of ver. 8 (^d). See note, Josh. ver. 17 (^g).

^c *dza-li-ka*, demonstrative pronoun.

^d *'l-ma-sa*, ver. 7 (^c) with the article (ʾ elided).

^e *'l-mu-ta-haw-wa-la*, article and part. masc. sing. acc. case,
 passive of Conj. V., from حَال irr. Parad. 5, § 16.

NOTE.—و, the original radical in this class of verbs,
 which is otherwise quiescent, becomes here audible,
 on account of the characteristic doubling of this
 conjugation.

^f *ham-ran*, acc. of ver. 3 (^g).

^g *ya-lam*, fut. A apoc. (§ 11, Note) 3 pers. masc. sing., from
 عَلِمَ, § 10, rem. 1 and 2.

^h *sai-na*, adv. prop. *where*, preceded by *min* it becomes
whence. ⁱ connect with (^l).

^k *'l-ħud-dā-mu*, nom. of ver. 5 (^c) with the article.

يَعْلَمُونَ^l لَانَهُمْ^m مَلُوا الْمَاءَⁿ فَدَعَا^o رَيْيسَ التَّكَاتِ^l

feast-the-of governor-(the) called-and ,water-the in-filled-had they-because ,knew

وَقَالَ لَهُ كُلُّ¹⁰ اِنْسَانٍ^a اِنَّمَا^b يَأْتِي^c الْعُرُوسَ^p

presents indeed man Every ,him-to said-And ,bridegroom-the

بِالشَّرَابِ^d الْجَيِّدِ^e اَوَّلًا^f وَاِذَا^g سَكَرُوا^h عِنْدَⁱ ذَلِكَ^j

then drunk-well-have-they when-and ,first ,good-the ,wine-the-)(

^l *yaṣ-la-mū-na*, pl. of (*ḡ*), connected with (*ḡ*), comp. ver. 3 (*d*); for the *fut.* used here, comp. ver. 6 (*ḡ*).

^m *li-ṣan-nā-hum*, compd. of ل for, اَنْ that, and suff. 3 pers. masc. pl.

ⁿ *ma-la-ṣu*, pret. 3 pers. masc. pl. Comp. ver. 7 (*a*).

^o *fa-da-ṣā*, conj. ف and pret. 3 pers. masc. sing. irr. Parad. 6, § 16.

^p *ʿl-ṣa-rū-sa*, subst. masc. sing. acc. case. Comp. ver. 1 (*b*).

VERSE 10.

^a *ṣin-sā-nin*, subst. com. gen. gen. case.

^b *ṣin-na-mā*, adverb.

^c *yā-ti*, fut. 3 pers. masc. sing., Conj. I., from اَتِي irr. Parad. 9, § 16.

^d *bish-sha-rā-bi* (lit. *with the wine*, or *drink*), pref. ب, the article (elided) and subst. masc. sing. gen. case, R. شَرَبَ to drink, also to be thirsty.

يَأْتِي^ك بِالذُّونِ^ل أَفَانتَ^م أَبَقَيْتَ^ن الخمر^ص الجيد^س
 ,good-the ,wine-the kept-hast thou-and ; inferior-the-) (presents-he

إِلَى^ه الْآنَ^د الْآيَةَ^ص الْأُولَى^ص هَذِهِ^ا 11
)-(did which ,first-the ,miracle-the (is)-This ? now until

^e 'j-jai-di, adj. masc. sing. with the article, from جَيِّدٌ *to have a slender, beautiful neck.*

^f aw-wa-lan, adj. masc. sing., in the acc. case, used adverbially, R. أَوَّلٌ *to prevent, precede.*

^g wa-*ʿi-dzā*, adverb.

^h sa-ki-rū, pret. 3 pers. masc. pl., from سَكَرَ.

ⁱ lit. *at this*, sc. time.

^k bid-dū-ni, pref. ب, article and adj. masc. sing. gen. case, from دَانٌ (med. و) *to be inferior, bad, contemptible.*

^l ʿa-fa-*ʿan-ta*, ʾ sign of interrogation, ف conj. and pronoun, § 23.

^m ʿab-qai-ta, pret. 2 pers. masc. sing., Conj. IV., from بَقِيَ, prop. بَقِيَ *to remain, stay.*

ⁿ See (e).

^o 'il-*ʿa-na*, adverb.

VERSE 11.

^a ha-dzi-hi, Jos. ver. 2 (ⁿ).

^b 'l-*ʿa-ya-tu*, subst. fem. sing., R. أَوَى *to be moved by the slightest affection.*

^c 'l-*ʿū-la*, adj. sing., fem. of أَوَّلٌ. Comp. ver. 10 (^f).

يَسُوعَ فِي قَانَا الْجَلِيلِ وَظَهَرَ ^gمَجْدَهُ ^hوَأَمِنَ
 Jesus in Cana of Galilee-and manifested-and believed-and

بِهِ تَلَامِيذَهُ ¹²ثُمَّ ^aبَعْدَ هَذَا ^bانْحَدَرَ إِلَى
 him-in his-disciples Then after this he down-went-to

^a 'l-la-ti, pron. relat. fem. sing. § 25, (أ elided).

^c fa-ṣa-la-ha, pret. 3 pers. masc. sing., with suff. 3 pers. fem. sing., R. فَعَلَ. The suff. is pleonastic, and is to be connected with the preceding pronoun, lit. *which her*, sc. the miracle; comp. the English *whom* used for persons, instead of *which him*.

^f wa-ṣad-ha-ra, conj. وَ and pret. 3 pers. masc. sing., Conj.

IV., from ظَهَرَ to appear, be manifest.

^g maj-da-hu, subst. masc. sing., مَجْدٌ, acc. case, with suff.

3 pers. masc. sing., R. مَجْدٌ to excel in glory.

^h wa-ṣa-mi-na, conj. وَ before pret. 3 pers. masc. sing., § 11, rem. 1.

ⁱ See ver. 2 (e).

VERSE 12.

^a baḍ-da, adv. prop. ver. 4 (i), in the acc. case.

^b 'n-ha-da-ra, pret. 3 pers. masc. sing., Conj. VII., from حَدَرَ to descend.

كَفَرْنَا حَوْمَ هُوَ وَأُمِّهِ^d وَأَخَوْتِهِ^e وَتَلَامِيذِهِ^f وَأَقَامُوا^g
 abode-and : disciples-his-and , brothers-his-and , mother-his-and , he , Capernaum

هَٰذَا^g أَيَّامًا^h يَسِيرَةًⁱ 13 وَكَانَ^a فَصَحَ^b الْيَهُودَ^c
 Jews-the-of passover-(the))(-And .few-a days there

^c *ka-far-nā-hū-ma*, prop. name.

^d *wa-ʔum-mu-hu*, conj. **و** before ver. 5 (^b).

^e *wa-ʔiḥ-wa-tu-hu*, subst. masc. pl. (أَخَوَةٌ) — though there are also other forms, as أَخَوَاتٍ, أَخَوَةٌ, أَخَوٌ, etc.—irr. of أَخَ sing.) with suff. 3 pers. masc. sing.

^f *wa-ʔa-qā-mū*, conj. **و** before pret. 3 pers. masc. pl., Conj. IV., from قَامَ to stand, irr. Parad. 5, § 16, to which the preformative ا being added, this 4th conjugation is obtained.

^g See ver. 1 (^h).

^h *ʔay-yā-man*, acc. of Josh., ver. 2 (^q). For the acc. case here, comp. ver. 6 (^f).

ⁱ *ya-sī-ra-tan*, adj. sing. (in form agreeing with the preceding noun, likewise singular, but collectively used for the plural) acc. case, fem. of يَسِيرٌ, R. يَسِرُ to be light, easy.

VERSE 13.

^a See (^d).

^b *fis-hu*, i. q. Heb. פִּישׁוּ.

قَدْ^c قَرَّبَ^d فَصَعَدَ^e يَسُوعَ^f إِلَى^f يَروُشَلِيمَ^f 14^a فَوَجَدَ^a
 found-he-And ,Jerusalem to Jesus went-and ,near-drawn-had already

فِي^h الْهَيْكَلِ^h بَاعَةً^e الْبَقَرِ^d وَالْكَبْشِ^e وَالدُّوَارِ^g وَصَيَّارِفَ^g
 ,changers-and ,doves-of-and ,sheep-of-and ,oxen-of sellers temple-the in

^c See (^d).

^d *qa-ru-ba*, pret. 3 pers. masc. sing. (§ 11, rem. 1); for the construction of ^{a c d} see ver. 3 (^d).

^e *fa-ṣa-ʿi-da*, conj. ف before pret. 3 pers. masc. sing. (§ 11, rem. 1). Comp. Josh. 4 (^v).

^f *ya-rū-sha-lī-ma*, prop. name.

VERSE 14.

^a *fa-wa-ja-da*, conj. ف before pret. 3 pers. masc. sing.

^b *ʿl-hai-ka-li*, subst. masc. sing. gen. case, i. q. Heb. הֵיכָל.

^c *bā-ʿa-ta*, subst. pl. acc. case, irr. from the sing. بَاعَ, part. of بَاعَ, Parad. 5, § 16.

^d *ʿl-ba-qa-ri*, article and subst. sing., used collectively, acc. case, i. q. Heb. בָּקָר.

^e *wal-ki-bā-shi*, conj. و, article and subst. pl. (irr. of كَبَشَ) gen. case; Heb. כְּבָשִׁים.

^f *wal-ḥa-mā-mi*, conj. و, article and subst. sing., used collectively, gen. case, R. حَم to be hot.

^g *wa-ṣa-yā-ri-fa*, conj. و and subst. masc. pl. (irr. of صَيَّرَ) acc. case (comp. ver. 6 ^f), R. صَرَف to turn.

جَلَسًا^h 15 فَصَنَعَ^a مِنْ^ب مَنَصْرَةٍ^ب حَبْلٍ^ع وَأَخْرَجَ^د
 out-drove-and ,cord of scourge-a made-he-And : sitting

جَمِيعِهِمْ^ع مِنَ^ص الْهَيْكَلِ^ف وَطَرَدَ^ف الْبَقَرَ^ص وَالْخِرَافَ^ه
 : sheep-the-and ,oxen-the out-turned-and ,temple-the from them-of-all

وَبَدَّدَ^ي كَرَاهِمَ^ك الصَّيَارِفِ^ل وَقَلَّبَ^م مَوَائِدَهُمْ^ن
 ; tables-their overthrew-and ,changers-the-of money-(the) scattered-and

^h *ju-lū-san*, inf. noun (collectively, for *sitting persons*) acc. case (see the preceding), from جَلَسَ to sit, sit down.

VERSE 15.

^a *fa-ša-na-ʿa*, conj. ف before pret. 3 pers. masc. sing.

^b *miḥ-ša-ra-tan*, subst. fem. sing. acc. case, R. خَصَرَ to take, lay hold of.

^c *ḥab-lin*, subst. masc. sing. gen. case. Comp. Heb. חַבִּל.

^d *wa-ʿaḥ-ra-ja*, conj. و before pret. 3 pers. masc. sing., Conj. IV., from خَرَجَ to go out.

^e *ja-mā-ʿa-hum*, Josh. ver. 2 (^e) with suff. 3 pers. masc. pl.

^f *wa-ṭa-ra-da*, conj. و before pret. 3 pers. masc. sing.

^g acc. of ver. 14 (^d).

^h *wal-ḥi-rā-fa*, conj. و, article and subst. pl. (fractus) acc. case, from خَرَفَ sing.

ⁱ *wa-bad-da-da*, conj. و and pret. 3 pers. masc. sing., Conj.

16 وَقَالَ^a لِبَاعَةِ^c الْحَمَامِ^b أَحْمِلُوا^b هَذَا^c مِنْ^c هَهْنَا^e
 ,hence from this Take ,doves-)(-of sellers-(the)-to said-he-And

وَلَا^d تَجْعَلُوا^e بَيْتَ^f أَبِي^g بَيْتَ^g التَّجَارَةِ^g
 ,merchandise-of house-a father-my-of house-(the) make not-and

II., from ^وبد (here not contracted, on account of the characteristic Tashdid which the 2nd radical has to take) *to separate, remove.*

^k *da-rā-hi-ma*, subst. masc. pl. (irr. of ^سدَرِهَم or ^سدِرْهَم) acc. case.

^l 'ṣ-ṣa-yā-ri-fi, gen. of ver. 14 (^g) with the article.

^m *wa-qal-la-ba*, conj. و before pret. 3 pers. masc. sing., Conj. II., from ^وقَلَبَ *to turn, overturn.*

ⁿ *ma-wā-ʿa-da-hum*, or ^سمَوَائِدِهِمْ, subst. fem. pl. (of ^سمَيْدَة) with 3 pers. masc. pl., R. ^سمَاد.

VERSE 16.

^a *li-bā-ʿa-ti*, pref. ل to dative of ver. 14 (^e).

^b 'ḥ-mi-lū, imp. of Josh. ver. 3 (^d).

^c *ha-hu-nā*, lit. *from here.* Comp. ver. 1 (^k).

^d *taj-ʿa-lū*, comp. Josh. ver. 17 (^m).

^e *bai-ta*, subst. sing. acc. case, R. ^سبَاتَ (media ي) *to stay the night, to lodge.*

^f *ʿa-bī*, subst. masc. sing. (^سأَب irr.), before gen. ^سأَبِي, and so with suff. 1 pers. sing. Comp. § 19, rem. 1.

17 ^aفَذَكَرَ ^bتِلَامِيذَهُ ^cأَنَّهُ ^dمَكْتُوبٌ ^eغَيْرُهُ ^fبَيْتِكَ

house-thy-of zeal-(The) ,written (is)-it-that disciples-his remembered-And

18 ^fأَكَلَتْنِي ^aفَأَجَابَ ^bالْيَهُودَ ^cقَائِلِينَ ^dأَيَّةَ ^eأَيَّةَ

sign What ,saying Jews-the answered-And .up-me-eaten-has

^g 't-ti-jā-ra-ti, article before subst. fem. sing. gen. case,
from ^hتَجَرَّ to trade.

VERSE 17.

^a *fa-dza-ka-ra*, conj. ^hف and pret. 3 pers. masc. sing.

^b *an-na-hu*, adv. with suff. ^hا, 3 pers. masc. sing.

^c *mak-tū-bun*, part. pass. of Conj. I., from ^hكَتَبَ to write.

^d *gai-ra-tun*, subst. fem. sing., from ^hغَارَ (media ^hي) to be
zealous.

^e *bai-ti-ka*, ver. 16 (^he), gen. case, with suff. 2 pers. masc.
sing.

^f *a-ka-lat-nī*, pret. 3 pers. fem. sing. with suff. 1 pers. sing.,
from ^hأَكَلَ irr. Parad. 1, § 16.

VERSE 18.

^a *fa-a-jā-ba*, conj. ^hف and pret. 3 pers. masc. sing., Conj.
IV., from ^hجَاب, Parad. 5, § 16.

^b *'l-ya-hū-du*, article before nom. of ver. 6 (^hh).

^c *qā-i-lī-na*, part. masc., pl. of ^hقَالَ. See Parad 5, § 16.

١٩^a أَجَابَهُمْ ١٨ⁱ هَذِهِ ١٧^h تَفْعَلُ ١٦^g حَتَّى ١٥^f تَرِينَا
 them-Answered ? deeds such doest-thou that ,us-thou-showest

يَسُوعُ ١٤^b قَائِلًا ١٣^c حَلُّوا ١٢^d هَذَا ١١^e وَأَنَا ١٠^f أَقِيمُهُ
 up-it-raise-will-I-(even) I-and ,temple-)(this Destroy ,saying Jesus

^d *ay-ya-ta*, interrog. pron. fem. sing. acc. case, § 26.

^e *ā-ya-tin*, gen. of ver. 11 (^b), lit. *what of sign*.

^f *tu-rī-nā*, fut. 2 pers. masc. sing., Conj. IV. (تَرَايَ for تَرِي),
 from رَايَ, doubly anomalous; comp. Parad. 9 and 2 of § 16,
 and Conj. IV. of § 12), with suff. 1 pers. pl.

^g *hat-ta*, adverb.

^h *taf-ā-la*, nasbated of Josh. ver. 2 (^o).

ⁱ *ʾl-af-ā-la*, article before subst. masc. pl. (from فَعَلَ acc.
 case, R. فَعَلَ to do, make).

VERSE 19.

^a *ʾa-jā-ba-hum*, pret. Conj. IV. of ver. 18 (^a), with suff.
 3 pers. masc. pl.

^b *qā-i-lan*, sing. acc. case of ver. 18 (^e).

^c *hul-lū*, imp. masc. pl., Conj. I., from حَلَّ to solve, loosen.
 Comp. § 15.

^d *ʾl-hai-ka-la*, acc. of ver. 14 (^b).

^e *wa-ā-nā*, conj. و before pers. pron. 1 pers. sing., emphatic
 before the verb in the 1st person.

فِي ثَلَاثَةِ أَيَّامٍ^g 20 فَقَالَ لَهُ الْيَهُودُ فِي سِتِّ^a
 .days three in six In ,Jews-the. him-to said-And
 وَأَرْبَعِينَ^a سَنَةً^b بَنِيَ^c هَذَا الْهَيْكَلُ أَفَأَنْتَ^d تَقِيْمُهُ^e
 forty-and year built-was this temple-(thou-wilt up-it-rear

f *ʿu-qī-mu-hu*, fut. 1 pers. sing. of ver. 12 (*f*) (for the Damma of the preformative, اُ, comp. fut. of the reg. Conj. IV., p. 20; ا of irr. Parad. 5, § 16; is changed, in this conj., into ي), with 3 pers. masc. sing.

g *tha-lā-tha-ti*, num. masc. gen. case. Comp. § 28.

h *ʿay-yā-min*, pl. (fractus) of Josh. ver. 2 (*m*), gen. case. Comp. ver. 20 (*b*).

VERSE 20.

a *sit-tin*, *wa-ʿar-ba-ʿī-na*, § 28, No. 3.

b *sa-na-tan*, subst. fem. sing. acc. case, R. سَنًا (prop. سَنِي).

NOTE.—The numbers from 3 to 10 are followed by the thing counted in the pl. gen. case; beyond 10, the noun follows in the sing. acc. case, as above. The noun, however, may precede the numbers from 3 to 10, and then the latter correspond with the subst. as regards the cases.

c *bu-ni-ya*, pret. 3 pers. masc. sing., Conj. I., pass. § 16, Parad. 9, p. 31.

d *ʿa-fa-ʿan-ta*, ا interrog. (§ 29, No. 1), فَ conj., and pers. pron. 2 pers. masc. sing.

فِي ثَلَاثَةِ أَيَّامٍ ^a 21 فَمَا هُوَ ^b فَعَنِي بِالْهَيْكَلِ ^c جَسَدَهُ
 in three days But he understood-truly by the-temple his-body

وَلَمَّا ^a قَامَ مِنْ ^b الْأَمْوَاتِ ^c ذَكَرَ تَلَامِيذُهُ أَنَّهُ ^c 22
 And-when he-rose from the-dead remembered his-disciples that-he

لِهَذَا قَالَ ^d فَآمَنُوا ^e بِالْكَتَبِ ^f وَالْكَلِمَةِ
 that-respecting had-spoken : and-they-believed in-the-scriptures and-the-word

^e *tu-qī-mu-hu*, 2 pers. of (ف).

VERSE 21.

^a *fa-am-mā*, ف before conj.

^b *fa-la-nā*, conj. ف, here emphatical, before pret. 3 pers. masc. sing. irr. Parad. 9, § 16.

^c *ja-sa-da-hu*, subst. masc. sing. acc. case (of جَسَد), with suff. 3 pers. masc. sing.

VERSE 22.

^a *qā-ma*, pret. 3 pers. masc. sing. irr. Parad. 5, § 16.

^b *ʿl-am-wā-ti*, subst. masc. pl. irr., from مَيِّت, مات, R. مات to die.

^c *li-ha-dzā*, pref. ل before demon. pron.

^d *fa-a-ma-nū*, conj. ف, and pl. of ver. 11 (^h).

^e *bi-l-ku-tu-bi*, pref. ب, article, and subst. masc. pl. gen. case, irr. of كَتَب, from كَتَب to write.

الَّتِي^g قَالَهَا^h يَسُوعُ²³ وَأَمَّنْ^a بِاسْمِهِ^b كَثِيرُونَ^c
 ,many name-his-in believed-And ,Jesus)(-said-had which

إِنْ^d كَانَ^ه بِيَرُوشَلِيمَ^ه فِي^ه عِيدِ^e الْفَصْحِ^ه لَأَنَّهُمْ^g عَايَنُوا^h
 looked they-for ,passover-the-of feast-(the) on Jerusalem-in was-he when

^f *wal-ka-li-ma-ti*, conj. و, article, and subst. fem. sing. gen. case. Comp. Josh. ver. 9 (^o).

^g *'l-la-ti*, fem. of Josh. ver. 9 (^q).

^h *qā-la-hā*, pret. 3 pers. masc. sing., with suff. 3 pers. fem. sing., pleonastically referring to (^f).

VERSE 23.

^a *wa-ʿa-ma-na*, conj. و before pret. 3 pers. masc. sing. For Madda, see § 5, No. 7.

^b *bis-mi-hi*, pref. بِ before subst. masc. sing., ^ساِسْم (with prosthetic, for ^سسم), gen. case, with suff. 3 pers. masc. sing.

^c *ka-thī-rū-na*, adj. masc., pl. of كَثِير, from كَثَرَ to be many.

^d *ʿidz*, conjunction.

^e *ʿi-di*, subst. masc. sing. gen. case, from عَاد (ي media) to repeat, be accustomed, to turn, change.

^f *'l-fiṣ-ḥi*, gen. of ver. 13 (^b) with the article.

^g *lī-ʿan-na-hum*, compd. of ^للِ, ^أأَنْ (^ثthat), and suff. 3 pers. masc. pl.

^h *ʿā-ya-nū*, pret. 3 pers. masc. pl., Conj. III. (comp. Parad.

صَاعِدَاتِ^ص الْتِي^ك 24 فَاَمَّا^ا يَسُوعَ^ي فَلَمْ^ب يَكُنْ^ع
 did not Jesus But .did-he which miracles-the-at

يَاْمَنَّهُمْ^د لَآنَهٗ^ه عَرَفَا^ر بِكُلِّ^ك اَحَدٍ^ا 25 وَلَمْ^س
 not-And .one every-with acquainted was he-for ,them-in-confide

p. 30), from عَانَ, media ي, irr. Parad. 8, § 16; so that when ا, characteristic of the third conjugation, is inserted after the first radical, the original ي is introduced as the second radical.

ⁱ 'l-a-yā-ti, pl. (irr. or fractus) dat. case of ver. 11 (b).

^k See ver. 11 (d).

^l a-mi-la, pret. 3 pers. masc. sing. (§ 10, rem. 1), where we ought to have mentioned that there are also some *transitive* verbs, with Kasra under the second radical.

VERSE 24.

^a See ver. 21 (a).

^b fa-lam, conj. ف, here emphatic (comp. ver. 21 ^b) before adverb.

^c ya-kun, fut. 3 pers. masc. sing., Conj. I., apoc. (after لَمْ which also converts the fut. into a pret.) for يَكُون, from كَانَ; comp. § 16, Parad. 5, in which class the second radical و is regularly dropped in the fut. apoc. For the auxiliary character of this verb, comp. ver. 3 (d).

^d yā-ma-nu-hum, fut. A, 3 pers. masc. sing., with suff. 3 pers. masc. pl., Conj. I., from اَمَن, Parad. 1, § 16.

^e Comp. ver. 23 (g).

يَكُنْ^a يَحْتَاجُ^b أَنْ^c يَشْهَدَ^d لَهُ^e أَحَدٌ^f عَلَيَّ^g إِنْسَانٍ^h
 ,men concerning one-any him-to testify-should that required

لِأَنَّهُⁱ كَانَ^j يَعْلَمُ^k مَا فِي^l الْإِنْسَانِ^m
 .man-)(in (is)-what knew he-for

^f serves as an auxiliary to the following participle, to express the imperfect mood, lit. *was knowing*.

^g *ʿā-ri-fan*, part. masc. sing., Conj. I., acc. case. Comp. ver. 6 (^f).

^h *bī-kul-lī*, gen. of Josh. ver. 4 (^g), governed by prep. **بِ**, with which the preceding verb is construed.

ⁱ *ʿa-ḥa-dīn*, adj. num. masc. sing. gen. case, § 28.

VERSE 25.

^{a b} Comp. ver. 24 (^{c d}); *yaḥ-tā-ju*, fut. 3 pers. masc. sing., Conj. VIII. (from the pret. **يَحْتَاجُ**), R. **حَاجَ**, irr. Parad. 8, § 16.

^c *yash-ha-da*, fut. *A nasbated* (after **أَنْ**, see § 11, rem. 1, also note), 3 pers. masc. sing., from **شَهِدَ**.

^d See ver. 10 (^a).

^e *yaʿ-la-mu*, fut. *A*, 3 pers. masc. sing., from **عَلِمَ** (§ 11, rem. 1); for the future used here instead of the preterite, see ver. 6 (ⁱ): this future is preceded by the auxiliary verb in the preterite, forming a *constructio ad sensum*.

^f *ʿl-ʿin-sā-ni*, article before ver. 10 (^a).

الْقُرْآنُ

AL Q O R Ā N .

سُورَةُ التَّغَابِينِ

CHAP. LXIV.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a *b* *c*
 ,God-of name-(the) In ,merciful-the ,gracious-the

أَيَسْبِغْ لَكَ مَا فِي السَّمَوَاتِ وَمَا
a *b*
 (is) whatever-and heavens-the in (is) whatever God-to praise-give-Shall 1

a *bis-mi*, pref. **ب** and subst. masc. sing. gen. case of **اسْمٌ**.
 Comp. John, ver. 23 (*b*).

b c 'r-rah-ma-ni 'r-ra-hi-mi, article before adj. masc. sing.
 gen. case, from **رَحِمَ** to be merciful, gracious, propitious.

VERSE 1.

a *yu-sab-bi-hu*, fut. 3 pers. masc. sing., Conj. II., from **سَبَّحَ** to say (spoken of God), to praise, to use many words.

b 's-sa-ma-wā-ti, article before subst. pl. gen. case, irr. of **سَمَاءٌ**, from **سَمَا** to be high.

NOTE.—Pl. **سَمَوَاتٍ** terminates in all the oblique cases alike with Kasra, **ت**,

فِي^c الْأَرْضِ^c لَهُ^d الْمَلِكُ^d وَلَهُ^e الْحَمْدُ^e
 ,praise-the him-to-and ,dominion-the-(belong) him-to ; earth-the in
 وَهُوَ^h عَلَيَّ^h كُلِّ^h شَيْءٍ^f قَدِيرٌ^g ۚ هُوَ^a الَّذِي^a
 who he-is-It 2 .mighty thing every over (is)-he-and
 خَلَقَكُمْ^b فَمِنْكُمْ^c كَافِرٌ^d وَمِنْكُمْ^e مُؤْمِنٌ^e
 ,believer-a (another) you-of-and, unbeliever-an (is-one) you-Of .you-created

^c 'l-ar-īh, article before subst. sing. gen. case.

^d 'l-mul-ku, article before subst. sing. com. gen., from
 مَلِكٌ to possess, to have dominion over, to reign.

^e 'l-ḥam-du, article before subst. masc. sing., from حَمْدٌ
 to praise, to laud, give thanks.

^f shai-in, subst. masc. sing. gen. case of شَيْءٌ, from شَيْءٍ
 to will.

^g qa-dī-run, adj. masc. sing. nom. case, referring back to
 وَهُوَ, from قَدِرٌ to be strong, able, mighty.

VERSE 2.

^a 'l-la-dzī, relat. pron. masc. sing., § 25.

^b ḥa-la-qa-kum, pret. 3 pers. masc. sing., with suff. 2 pers.
 masc. pl.

^c fa-min-kum, compd. of فِ (and), مِنْ, and suff. 2 pers.
 masc. pl.

وَاللَّهُ بِمَا تَعْمَلُونَ ^gبَصِيرٌ ^aخَلَقَ
 created-has-He 3 .beholding-(is) do-you whatever God-but

السموات ^bوالأرض ^cوالحق ^dبصوركم ^eفأحسن
 beautified-and ,you-fashioned-has-and ,truth-the-in earth-the-and heavens-the

^a *kā-fi-run*, prop., particip., masc. sing., as a noun of agency, from *كفر* to cover, conceal, deny.

^e *mū-mi-nun*, subst. masc. sing., from *أَمِنَ* or *أَمِنْ*. Comp. John, ver. 22 (^d).

^f *taṣ-ma-lū-na*, fut. A, 2 pers. masc. pl., Conj. I., from *عَمِلَ*.

^g *ba-ṣī-run*, a verbal subst. or noun of agency (of which grammarians give thirty-three different forms), masc. sing., from *بَصَرَ* to see.

VERSE 3.

^a See ver. 2 (^b).

^b See ver. 1 (^b) and note.

^c *wal-sar-ṭa*, conj. *و* before acc. of ver. 1 (^e).

^d *bil-ḥaḡ-qi*, pref. *بِ*, article, and subst. masc. sing. gen. case, from *حَقَّ* to be necessary, right, just.

^e *wa-ṣaw-wa-ra-kum*, conj. *و* before pret. 3 pers. masc. sing., Conj. II., from *صَارَ* (to cut, divide), media *و*, which in this conjugation is introduced and made audible on account of Tashdid characteristic (comp. Parad. 5, § 16), with suff. 2 pers. masc. pl.

صَوَّرَكُمْ^g وَإِلَيْهِ^h الْمَصِيرُⁱ عَا^a يَعْلَمُ مَا فِي^j
 in (is) what knows-He 4 .returning-the (is) him-to-and ,forms-your

السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ^b وَمَا^c
 whatever-and conceal-you whatever knows-he-and ,earth-the-and heavens-the

تَعْلِنُونَ^e وَاللَّهُ^d عَلِيمٌ^d بِذَاتِ الصُّدُورِ^f
 .hearts-the-of state-(the)-with acquainted (is) God-and ; manifest-you

^f *fā-saḥ-sa-na*, conj. ف and pret. 3 pers. masc. sing.,
 Conj. IV., from حَسَنَ *to be good, fair, elegant*.

^g *ṣu-wa-ra-kum*, subst. pl. acc. case of صَوَّرَ, oftener صُورَة.
 Comp. (e).

^h *wa-si-lai-hi*, conj. و and prep. إِلَى, with suff. 3 pers.
 masc. sing.

ⁱ 'l-*ma-ṣī-ru*, article before verbal subst., see ver. 2 (^g),
 masc. sing., from صَارَ, media ي, *to turn, turn round, to be-
 long to*.

VERSE 4.

^a *ya-lā-mu*, fut. A, 3 pers. masc. sing., from عَلِمَ. For
 the use of the future, see John, ver. 6 (ⁱ).

^b *tu-sir-rū-na*, fut. 2 pers. masc. pl., Conj. IV., from سَرَّ
to conceal (§ 15).

^c *tu-lī-nū-na*, fut. 2 pers. masc. pl., Conj. IV., from عَلَنَ
to be manifest.

^d *ʿa-lī-mun*, verbal subst. masc. sing. Comp. (a).

هَـ اَلَمْ^٥ يَآتِكُمْ^٦ نَبَاٌ^٧ الَّذِيْنَ^٨ كَفَرُوْا^٩ مِنْ^{١٠} قَبْلُ^{١١}
 ?old-of from disbelieved who-those-of report-a you-reached not-(Has) 5

فَذَاقُوْا^{١٢} وَبَالَ^{١٣} اَمْرِهِمْ^{١٤} وَلَهُمْ^{١٥} عَذَابٌ^{١٦}
 torment (reserved-is)-them-for-and ,doing-their-of punishment-(the) tasted-they-how

^٥ *bi-dzā-ti*, pref. **بِ** before subst. fem. sing. gen. case, from **ذَو**, masc., lit. *essence, substance*.

^٦ *'ṣ-su-dū-ri*, article before subst. masc. pl. irr., from **صَدْر** sing.

VERSE 5.

^٥ *a-lam*, lit. *whether not*, **أَ** interrog. particle and **لَمْ** *not*.

^٦ *yā-ti-kum*, John, ver. 10 (^٥) with suff. 2 pers. masc. pl.

^٧ *na-ba-ʿu*, subst. masc. sing., from **نَبَأَ** to announce.

^٨ *'l-la-dzī-na*, relat. pron. masc. pl., § 25.

^٩ *ka-fa-rū*, pret. 3 pers. masc. pl. Comp. ver. 2 (^٨).

^{١٠} *qab-lu*, comp. Josh. ver. 4 (^{٦٦}).

^{١١} *fa-dzū-qū*, conj. **فَ** and pret. 3 pers. masc. pl., from **ذَاقَ** irr., Parad. 5, § 16.

^{١٢} *wa-bā-la*, subst. masc. sing. acc. case, from **وَبَلَ** to propel, to drive.

^{١٣} *am-ri-him*, subst. masc. sing. gen. case (of **أَمْرٍ**), from **أَمَرَ** to command.

^{١٤} *ʿa-dzā-bun*, subst. masc. sing. R. **عَذَبَ** to hinder, restrain.

الِيم^١ ۖ ذَٰلِكَ^٢ بِأَنَّهُ^٣ كَانَتْ^٤ تَأْتِيهِمْ^٥ رُسُلُهُمْ^٦
 apostles-their them-to come-had-)(that-because ,this-(And) 6 .excruciating

بِالْبَيِّنَاتِ^٧ فَقَالُوا^٨ أَبَشِّرْ^٩ يَهُودُنَا^{١٠} فَكَفَرُوا^{١١}
 disbelieved-they-And ? us-direct-shall Flesh ,said-they-but ,demonstrations-with

^١ *a-lī-mun*, adj. masc. sing. ^{لَم} *to inflict pain*.

VERSE 6.

^٢ *bi-an-na-hu*, compd. of ^{بِ} *in*, ^{أَنَّ} *that*, and suff. *it*.

^٣ *kā-nat*, pret. 3 pers. fem. sing., from ^{كَانَ} *helps to form the pluperfect*. Comp. John, ver. 3 (^٥).

^٤ *tā-s-tī-hum*, fut. 3 pers. fem. sing., with suff. 3 pers. masc. pl. Comp. ver. 5 (^٥).

^٥ *ru-su-lu-hum*, subst. masc. pl. irr. of ^{رَسُولٌ} *with suff. 3 pers. masc. pl., from رَسَلَ to send*.

^٦ *bil-bay-yi-nā-ti*, pref. ^{بِ} *article, and subst. fem. pl. of بَيِّنَةٌ*, from ^{بَانَ} *to distinguish, to explain*.

^٧ *fa-qā-lū*, conj. ^{فَ} *and pret. 3 pers. masc. pl., from قَالَ*, Parad. 5, § 16.

^٨ *a-ba-sha-run*, ^{أَ} *interrog. particle and subst. masc. sing.*

^٩ *yah-dū-na-nā*, fut. 3 pers. masc. pl., Conj. I., with suff. 1 pers. pl., from ^{هَدَى} *هدى*.

وَتَوَلَّوْاⁱ وَأَسْتَغْنِي^k اللَّهُ وَاللَّهُ غَنِي^l
 sufficient-self (is) God-and ,God is-rich-but ; away-turned-and

حَمِيدٌ^m ۝ زَعَمْ^a الَّذِينَ كَفَرُوا^b أَنْ^b لَنْ^b
 not that disbelieve that-those Imagine 7 .praised-be-to-worthy (and)

يَبْعَثُوا^c قُلْ^d بَلِي^e وَرَبِّي^f لَتُبْعَثُنَّ^g
 ; raised-be-shall-you , Lord-my-by , Surely , say ? dead-the-from-raised-be-shall-they

ⁱ *wa-ta-wal-lau*, conj. و and pret. 3 pers. masc. pl., Conj. V., from وَلِي

^k *was-tag-nā*, conj. و with pret. 3 pers. masc. sing., Conj. X., R. غَنِي to be rich; God is said to be rich, i. e. not needing any one, or any one's testimony.

^l *ga-ni-yun*, adj. masc. sing. Comp. the preceding.

^m *ha-mī-dun*, verbal subst. Comp. ver. 1 (^e) and ver. 2 (^g).

VERSE 7.

^a *za-za-ma*, pret. 3 pers. masc. sing., used distributively instead of the plural.

^b *lan*, i. q. لَا.

^c *yub-za-thū*, fut. 3 pers. masc. pl. *nasbated* (after لَنْ, § 11, note), passive of Conj. I., from بَعَثَ.

^d *qul*, imp. masc. sing., from قَالَ, Parad. 5, § 16.

^e *ba-lā*, adverb.

ثُمَّ^١ لَتَنْبُؤَنَّ^٢ بِمَا^٣ عَمِلْتُمْ^٤ وَذَلِكَ^٥ عَلَيَّ^٦
 with this-for ; done-have-you what-of informed-be-shall-you-verity then

اللَّهُ^٧ يَسِيرٌ^٨ ۖ فَآمَنُوا^٩ بِاللَّهِ^{١٠} وَرَسُولِهِ^{١١} وَالنُّورِ^{١٢}
 light-the-and ,apostles-his-and ,God-in therefore-Believe 8 .easy (is)-God

الَّذِي^{١٣} أَنْزَلْنَا^{١٤} وَاللَّهُ^{١٥} بِمَا^{١٦} تَعْمَلُونَ^{١٧} خَبِيرٌ^{١٨}
 .acquainted (is) do-you what-with God-and ,down-sent-have-we which

^f *wa-rab-bī*, conj. و (§ 31) and subst. masc. sing. with suff.

1 pers. sing. Comp. Josh. ver. 6 (ⁱ).

^g *la-tub-ḥa-thun-na*, pref. ل as an affirmative adv. (§ 29, No. 3) before fut. parag. (§ 11, No. 3, and note), 2 pers. masc. pl. Comp. ver. 5 (^c).

^h *la-tu-nab-ba-ḥun-na*, ل (comp. preced.) and fut. parag. 2 pers. masc. pl. passive of Conj. II. ; for the R. see ver. 5 (^c).

ⁱ *ḥa-mīl-tum*, pret. 2 pers. masc. pl. Comp. ver. 2 (^f).

^k *ya-sī-run*, adj. masc. sing. Comp. Josh. ver. 12 (ⁱ).

VERSE 8.

^a *fa-ḥa-mī-nū*, conj. ف and imp. masc. pl., Conj. IV. Comp. § 5, No. 7.

^b *wa-ra-sū-lī-hī*, subst. masc. sing. gen. case (after ب of the preceding word), with 3 pers. masc. sing. Comp. ver. 6 (^d).

^c *wan-nū-ri*, conj. و, article, and subst. masc. sing. gen. case. Comp. preceding.

٩ يَوْمَ^a يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمٌ
 day-(the) (is)-that ,assembly-of day-(the)-for you-assemble-will-he day-a-On 9

١٠ اتَّغَابُنْ وَمَنْ يَوْمُنَ^d بِاللَّهِ^e وَيَعْمَلْ^f صَالِحًا
 ,righteousness do-and God-in believe-shall whosoever-And ,deception-mutual-of

^a *an-zal-nā*, pret. 1 pers. pl., Conj. IV., from نَزَلَ¹ to descend.

^e *ha-bī-run*, adj. masc. sing., from خَبَرَ² to be expert, to know.

VERSE 9.

^a *yau-ma*, subst. in the acc. case adverbially.

^b *yaj-ma-zu-kum*, fut. 3 pers. masc. sing., Conj. I., with
 2 pers. masc. pl., from جَمَعَ³.

^c *'t-ta-gā-bu-ni*, article before subst. masc. sing. gen. case,
 from غَبَى⁴ to defraud, deceive.

NOTE—By the day of mutual deception is understood the day of judgment, when, according to the doctrine of the prophet of Mecca, the righteous will deceive the wicked, by taking the places which the latter would have occupied in Paradise, had they been true believers. The word, therefore, is used for the heading of this chapter.

^d *yū-min*, fut. 3 pers. masc. sing. apoc. (after مَنْ⁵, § 11, note), Conj. IV., from آمَنَ⁶ (comp. Parad. 1, § 16); in consequence of the Damma with preformative, characteristic of this conjugation, the radical ا is changed to و.

يَكْفُرُ عَنْهُ نَسِيَّاتَهُ وَيُدْخِلُهُ جَنَّاتٍ
 (where)-gardens-into him-introduce-shall-he-and ,sins-his him-from expiate-shall-he

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 ,ever-for therein dwelling ,rivers-the them-beneath from flow-shall

^e fut. apoc. Comp. preceding and ver. 8 (^e).

^f *ṣā-li-ḥan*, subst. masc. sing. acc. case, from صَلَّحَ *to be right*, upright.

^g *yu-kaf-fir*, fut. apoc., 3 pers. masc. sing., Conj. II., from كَفَرَ *to cover*.

^h *an-hu*, prep. with suff. 3 pers. masc. sing.

ⁱ *sai-yā-ti-hi*, subst. fem. pl., gen. case (governed by the preceding prep.), irr., from the sing. سَيِّئَةٍ, from سَاءَ, prop. *to be evil, to do evil*; suff. 3 pers. masc. sing.

^k *wa-yud-ḥil-hu*, conj. وَ, fut. 3 pers. masc., Conj. IV., with suff. 3 pers. masc. sing., from دَخَلَ.

^l *jan-nā-tin*, subst. fem. pl., dat. case, irr. from جَنَّةٍ sing., from جَنَ *to cover*.

^m *taj-rī*, fut. 3 pers. fem. sing., Conj. I., from جَرَى, Parad.

9, § 16.

ⁿ *tah-ti-hā*, تَحْتَ, prop. subst., *what is beneath*, with suff. 3 pers. fem. sing., used distributively.

ذَٰلِكَ ۚ الْفَوْزُ ۚ الْعَظِيمُ ۚ وَالَّذِينَ كَفَرُوا ۖ وَكَذَّبُوا

false-as-declare-and disbelieve who-those-But 10 .great-the ,salvation-the (is)-This

بِآيَاتِنَا ۚ أُولَٰئِكَ ۚ أَصْحَابُ ۚ النَّارِ ۚ خَالِدِينَ فِيهَا ۖ

,therein abiding ,fire-the-of inhabitants-(be-shall) those ,signs-our-)(

^o 'l-*an-hā-ru*, article before subst. masc. pl., irr. from
نَهْر, from نَهْر to flow.

^p *hā-li-dī-na*, part. masc., pl. of خَالِدٌ, from خَلَدَ.

^q *a-ba-dan*, subst. masc. sing., *perpetuity*, in the acc. case,
used adverbially.

^r 'l-*fau-zu*, article and subst. masc. sing., from فَازَ to escape.

^s 'l-*ʿa-ḏī-mu*, adj. masc. sing. عَظَمَ to be great.

VERSE 10.

^a *wa-kadz-dza-bū*, conj. وَ before pret. 3 pers. masc. pl.,
Conj. II., from كَذَبَ to lie.

^b *bī-ā-yā-tī-na*, pl., irr. of John 11 (^b), gen. case (governed
by بِ pref.), with suff. 1 pers. pl.

^c *ʿū-lā-i-ku*, another form for أُولَآءِ, § 24.

^d *aṣ-ḥā-bu*, subst. masc. pl., irr. of صَاحِبٌ, from صَبَّ
to associate with.

^e 'n-*nā-ri*, article before subst. masc. sing., gen. case, from
نَار, prop. نور to shine.

وَبَيْسٌ^g الْمَصِيرُ ۥ مَا^a أَصَابَ مِنْ^b مُصِيبَةٍ^c إِلَّا
except events of happens Nothing 11 ! passage-the-(be-will) wretched-and

بِإِذْنِ اللَّهِ^d وَمَنْ^e يُؤْمِنُ بِاللَّهِ^e يَهْدِ^f قَلْبَهُ^f
heart-his direct-will God-in believes whosoever-and ,God-of permission-with

وَاللَّهُ بِكُلِّ شَيْءٍ^g عَلِيمٌ^h ۥ ۝۱۲ وَأَطِيعُوا اللَّهَ^c وَأَطِيعُوا
obey-and ,God obey-And 12 .acquainted-(is) circumstance every-with God-and

^f *wa-bī-sa*, conj. و before adj. masc. sing., acc. case (comp. John, ver. 6 ^f), from بَاسٌ, prop. بَاسٌ *to be miserable*.

^g See ver. 3 (^h).

VERSE 11.

^a *a-ṣā-ba*, pret. 3 pers. masc. sing., Conj. IV., from صَابَ.

^b *mu-ṣī-ba-tin*, subst. fem. sing., gen. case, from the preceding.
^c *il-lā*, adverb.

^d *bi-ʾidz-ni*, pref. ب before subst. masc., gen. case, from أَذِنَ *to permit*.

^e *yah-di*, fut. 3 pers. masc. sing. apoc. Comp. ver. 6 (^h).

^f *qal-ba-hu*, subst. masc. sing., acc. case of قَلْبٌ.

^g See ver. 1 (^f).

^h See ver. 4 (^d).

VERSE 12.

^a *wa-a-tī-ʿū*, conj. و and imp. masc. pl., Conj. IV., from طَاعَ, Parad. 8, § 16.

الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ ۖ فَإِنَّمَا عَلَيَّ رِسُولِنَا ۖ
(enjoined-is)-apostle-our upon verily-then ,away-turn-ye if-and ,apostle-the

الْبَلَاغِ الْمُبِينِ ۚ ۝۱۳ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ
God upon-and ,he but God no ,God 13 .public-the ,preaching-the

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۚ ۝۱۴ يَا أَيُّهَا الَّذِينَ آمَنُوا
,believe who-those ! Oh .faithful-the rely-let

^b 'r-ra-sū-la, article before subst. masc. sing., acc. case.
Comp. ver. 6 (^d).

^c ta-wal-lai-tum, pret. 2 pers. masc. pl. Comp. ver. 6 (ⁱ).

^d fa-ʿin-na-ma, compd. of فَ conj., لَنْ and مَا as an adverb.

^e ra-sū-li-na, subst. masc. sing., gen. case (governed by the preceding prep.), with suff. 1 pers. pl. See ver. 6 (^d).

^f 'l-ba-lā-gu, article before subst. masc. sing. بَلَّغَ to be eloquent.

^g 'l-mu-bī-nu, article before adj. masc. sing., from بَانَ (med. ي) to be manifest.

VERSE 13.

^a fal-ya-ta-wak-ka-li, فَ consequential, ل as an affirmative adverb, and fut. 3 pers. masc. sing., Conj. V., from وَكَّلَ to commend.

^b 'l-mū-mi-nū-na, article before pl. of ver. 2 (^e).

إِنْ مِنْ أَزْوَاجِكُمْ^e وَأَوْلَادِكُمْ^d عَدَا^e لَكُمْ
 ,you-to enemies-(are-some) children-your-of-and wives-your of ,surely

فَاحْذَرُوهُمْ^f وَإِنْ تَعَفَّوْا^g وَتَصَفَّحُوا^h تَغْفِرُواⁱ
 ,(offences-their)-cover-and ,pardon-and ,forgive-ye if-and ; them-of-beware

VERSE 14.

^a *yā-ay-yu-hā*, two interjections frequently used together in invocations.

^b *ā-ma-nū*, pret. 3 pers. masc. pl., Conj. IV. Comp. § 5, No. 7.

^c *az-wā-ji-kum*, subst., com. gen., pl., irr. of ^{زوج} *zawj*, gen. case, with suff. 2 pers. masc. pl.

^d *wa-au-lū-di-kum*, conj. ^و before subst. pl., irr. of ^{ولد} *walad*, from ^{ولد} *walad* to bear, with suff. 2 pers. masc. pl.

^e *ā-duw-wan*, subst., com. gen., acc. case sing., used collectively, from ^{عدا} *ādā* to be unjust towards any one, to hate.

^f *faḥ-dza-rū-hum*, pref. ^ف (emphatical) before imp. masc. pl., from ^{حذر} *ḥazara*, with suff. 3 pers. masc. pl.

^g *taṣ-fū*, fut. 2 pers. masc. pl. apoc. (after ^{إِنْ} *in*, § 11, note), Conj. I., from ^{عفا} *ʿafā* to obliterate.

^h *wa-taṣ-fa-ḥū*, conj. ^و before fut. 2 pers. masc. pl. apoc., from ^{صَفَحَ} *ṣaḥḥa* to turn away from, to ignore.

ⁱ *wa-taḡ-fi-rū*, conj. ^و before fut. I (see note, John 23 ⁱ), 2 pers. masc. pl. apoc. R. ^{غفر} *ghafara*.

فَإِنَّ اللَّهَ^ك غَفُورٌ رَحِيمٌ^ل ۝ إِنَّمَا^ا أَمْوَالُكُمْ^س
 wealth-your ,Surely 15 ,merciful ,forgiving (is)-God ,verily-then

وَأَوْلَادُكُمْ^ب فِتْنَةٌ وَاللَّهُ^ص عِنْدَهُ^د أَجْرٌ عَظِيمٌ^س
 ,great reward (is)-him-with ,God-but ,temptation-a (are)-children-your-and

۝ فَاتَّقُوا اللَّهَ^ا مَا اسْتَطَعْتُمْ^ب وَاسْمَعُوا^ص وَأَطِيعُوا^د
 ,obey-and hear-and ,able-are-ye as-much-as God Fear 16

^ك *ġa-fū-run*, adj. masc. sing. Comp. the preceding.

^ل *ra-ḥī-mun*, comp. the heading.

VERSE 15.

^ا *ʿam-wā-lu-kum*, subst. masc. pl., irr. of مَالٌ, from مَالٌ
 to be rich.

^ب *wa-au-lā-du-kum*, conj. و before gen. case of ver. 14 (^د).

^ص *fit-na-ton*, subst. fem. sing., فِتْنَةٌ to try, essay, struggle.

^د *ʿaj-run*, subst. masc. sing., from أَجْرٌ to reward, repay.

VERSE 16.

^ا *fat-ta-qū*, pref. فَ (emphatical) before imp. masc. pl.,
 Conj. VIII., from وَقِي, doubly anomalous. Comp. reg. Conj.
 VIII. with irr. § 16, Parad. 4, for و, and Parad. 9, for ي.

^ب *'s-ta-ta-tum*, pret. 2 pers. masc. pl., Conj. X. of طَاعَ.
 Comp. ver. 12 (^ا).

^ص *was-ma-tū*, conj. و, and imp. masc. pl. Conj. I., from سَمِعَ.

^د See ver. 12 (^ا).

وَأَنْفَقُوا خَيْرًا ۚ لَأَنْفُسِكُمْ ۖ وَمَنْ يُّوقِ
 kept-is whatsoever-and ,souls-your-of good-the-for wealth-your-spend-and

نَشِئْ نَفْسَهُ ۚ فَالْيَايِكُمْ هُمُ الْمُفْلِحُونَ ۚ إِنْ
 If 17 ,prosperous-the (are)-who those-(of-is-he) soul-his-of covetousness-from

تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۖ يَضَاعِفْهُ لَكُمْ وَيَغْفِرْ
 forgive-and ,you-to it-double-will-he ,(one)-good-a ,loan-a God lend-you

^e *wa-san-fi-qū*, conj. و and imp. masc. pl., Conj. IV., from
 نَفَقَ to go out.

^f *hai-ran*, subst. masc. sing., acc. case (for the formation of
 the prep. ل, comp. John, ver. 6 ^f), from خَارَ.

^g *li-san-fu-si-kum*, prep. ل before subst. pl. of نَفْس, gen.
 case, with suff. 2 pers. masc. pl.

^h *yū-qa*, fut. 3 pers. masc. sing., pass. of Conj. I., apoc.
 (after مَنْ, § 11, note), يُوْقِي, from وَقِي. Comp. (^a).

ⁱ *shuḥ-ḥa*, subst. masc. sing., acc. case (comp. John, ver. 6 ^f),
 from شَح to be greedy.

^k *naf-si-hi*, sing. of (^g), gen. case, with 3 pers. masc. sing.

^l *fa-ū-lā-i-ka*, pref. ف (emphatical), and ver. 10 (^e).

^m *'l-muf-li-ḥū-na*, article before subst. masc. pl., from
 فَلَح, Conj. IV., to prosper.

VERSE 17.

^a *tuq-ri-ḏū*, fut. 2 pers. masc. pl. apoc. (after إِنْ), Conj. IV.,
 from قَرَضَ to cut, cut off.

لَكُمْ وَاللَّهُ شَكُورٌ ۝ حَلِيمٌ ۝ ۱۸ ۝ الْعَالَمِ الْغَيْبِ^b
 ,concealed-is-what Knowing ,intelligent ,grateful (is)-God-for ,you

وَالشَّهَادَةِ الْعَزِيزِ الْحَكِيمِ^c
 ,wise-the ,mighty-the ,manifest-is-what-and

^b *qar-dan*, subst. masc. sing., acc. case. See (^a).

^c *ha-sa-nan*, adj. masc. sing., acc. case, from *حسن* to be good.

^d *yu-dā-ʿif-hu*, fut. 3 pers. masc. sing., Conj. III., from *ضعف* with suff. 3 pers. masc. sing.

^e *wa-yağ-fir*, conj. و, with fut. 3 pers. masc. sing. apoc., from *غفر* to cover.

^f *sha-kū-run*, adj. masc. sing., from *شكر* to be grateful.

^g *ha-lī-mun*, adj. masc. sing., from *حلم* to be intelligent.

VERSE 18.

^a *ʿa-li-mu*, part. masc. sing., from *علم*.

^b *ʿl-ğai-bi*, article and subst. masc. sing., gen. case (lit. knower of the concealed), from *غَاب* to be invisible, absent.

^c *wash-sha-hū-da-ti*, conj. و, article, and subst. fem. sing., gen. case (comp. the preceding), from *شهد* to be present, to be witness.

^d *ʿl-ʿa-zī-zu*, article before adj. masc. sing. *عز* to be strong.

^e *ʿl-ḥa-kī-mu*, article before adj. masc. sing., *حكم* to be wise.

GRAMMATICAL EXERCISES

BLENDED IN

FAMILIAR AND EASY PHRASES.*

تَعْلِيمُ الْحُرُوفِ

THE VOCABULARY OF PREPOSITIONS.

In spite of his relations.

فِي عَكْسِ أَحْبَابِهِ

After the English fashion.

عَلَى كَأْسِمِ الْإِنْكَلِيزِ

As to what he writes.

فَأَمَّا فِي مَا كَاتَبَ

Without the knowledge of her relations.

بِغَيْرِ عِلْمٍ أَقَارِبِهَا

* It is necessary here to inform the learner that, in common conversation, neither the *tenwins* nor the vowels are sounded when they occur at the end of words. The last letter is generally regarded as accompanied by a skoon (و). Thus, e. g. قُلْتُ is not read, or pronounced, *qul-tu*, but *qult*; عَلِمَ is not sounded *ʿil-mi*, but *ʿilm*. The exceptions to this rule are, however, very numerous, and can only be acquired by practice.

- Under twelve guineas. أَقَلُّ مِنْ أَثْنَيْ عَشَرَ كَيْنًا
- With his mother. مَعَ أُمِّهِ At our house. فِي دَارِنَا
- At his house. فِي دَارِهِ At her house. فِي دَارِهَا
- At your house. فِي دَارِكُمْ
- Against the advice of his friends. ضِدَّ رَأْيِ أَصْحَابِهِ
- In the little box. فِي الْحَقَّةِ الصَّغِيرَةِ
- In France. فِي فَرَانْسَةِ
- Since his arrival. مِنْ بَعْدِ وَصُولِهِ
- From the beginning. مِنَ الْبَإْتِدَاءِ
- Upon or under the chair. فَوْقَ أَوْ تَحْتَ الْكَرْسِيِّ
- Between them. بَيْنَهُمَ
- One towards another. الْوَاحِدَ مَقَابِلَ الْآخَرَيْنِ
- From London to Tunis. مِنْ لَنْدُنَ إِلَى تُونِسَ
- Except her mother. إِلَّا أُمَّهَا
- For a sum of money. بِمَبْلَغِ دِرَاهِمٍ
- Notwithstanding the bad weather. وَلَوْ كَانَ الْهَوَاءُ رَدِيًّا

In spite of all oppositions.	بِعَكْسِ جَمِيعِ الْمَضَادَاتِ
Besides my lodging.	غَيْرِ مَنْزِلِي
By land.	فِي الْبَرِّ
Among authors.	فِي جَمَلَةِ الْمُؤَلِّفِينَ
During the day.	فِي مَدَّةِ النَّهَارِ
During the war.	فِي دَوَامِ الْحَرْبِ
For my sister.	لَاخِثِي
Without recommendation.	بَغَيْرِ وَصَايَةٍ
After you.	بَعْدَكُمْ
Before me.	قَبْلِي
Behind the church.	وَرَاءَ الْكَنِيسَةِ
According to your advice.	عَلَى رَأْيِكَ
Under the rubbish.	تَحْتَ الرِّيمِ
Upon the table.	فَوْقَ الْمَائِدَةِ
Concerning that affair.	مَخْتَصٌّ بِهَذَا الْأَمْرِ
About four o'clock.	نَحْوَ أَرْبَعِ سَاعَةٍ
In my hand.	بِيَدِي

About the garden.

حَوْلَ الْبُسْتَانِ

For want of speaking to him.

لَعَدِمَ أَنْ يَكَلِّمَهُ

Along the river.

عَلَى طَوْلِ النَّهْرِ

Near the Royal Exchange.

قَرِيبَ مَجْمَعِ التَّجَارِ

Out of the room.

خَارِجَ الْبَيْتِ

Far from his country.

بَعِيدَ عَنْ بِلَادِهِ

Near me, by me.

قَدَامِي

Near the fire.

قَرِيبَ لِلنَّارِ

Over against the Royal Palace.

مُقَابِلَةَ الْقَصْرِ الْمَلِكِيِّ

On your account.

لِأَجْلِكُمْ

After which.

بَعْدَ مَا

To the great regret of his friends.

بِقَهْرِ أَصْحَابِهِ

Close to the ground.

عَلَى وَجْهِ الْأَرْضِ

Close to my brother.

بِجَنْبِ أَخِي

By means of the night.

بِإِعَانَةِ اللَّيْلِ

At the expense of Government.

عَلَى مَصْرُوفِ الدَّوْلَةِ

Sheltered from the rain.

يَتَدَرَّقُ مِنَ الْمَطَرِ

As far as the first town.

حَتَّى الْمَدِينَةِ الْأُولَى

As for me.

فَأَمَّا أَنَا

At the rate of five per cent.

عَلَى خَمْسَةِ فِي الْمِائَةِ

Even with the ground.

فِي الْقَاعَةِ

In the middle of the night.

فِي وَسْطِ اللَّيْلِ

By night.

بِاللَّيْلِ

At the peril of his life.

يَخَاطِرُ بِنَفْسِهِ

By dint of courage.

بِقُوَّةِ الشَّجَاعَةِ

His sister excepted.

بِغَيْرِ أُخْتِهِ

By his will.

بِوَصِيَّتِهِ

To meet his father.

لِيَقَابِلَ أَبَاهُ

Below him.

تَحْتَهُ

Above the prince.

فَوْقَ الْمَمِيرِ

Screened from slander.

مَنْعَ مِنْ كَلَامِ الشَّرِّ

On this side the Thames.

مِنْ هَذَا مِنَ النَّهْرِ

Between the Turks and
the Russians.

بَيْنَ السَّارَاكِ وَبَيْنَ الْمَوْسُكُو

On the other side of the
Danube.

مِنْ جَنْبِ الْآخَرِ مِنَ الدُّنُو

In the French tongue.

فِي لُغَةِ الْفَرَنْسَاوِيَّةِ

With all my heart.

بِكُلِّ قَلْبِي (أو) عَلَيَّ رَأْسِي

By the whole head.

بِالرَّاسِ كُلِّهَا

Very early.

عَلَيَّ بُكْرِي

From Paris.

مِنْ بَارِيسِ*

By his riches and credit.

مِنْ غِنَايِهِ وَمِنْ عَرْضِهِ

Under the chair.

تَحْتَ الْكَرْسِيِّ

On my arrival at London.

عِنْدَ وَصُولِي إِلَى لُوندُنْ

Against the will of his father.

فِي عَكْسِ مَرَادِ أَبِيهِ

Even his enemies.

حَتَّى أَعْدَائِهِ

On account of his relations.

فِي مَا يَخْتَصُّ أَقَارِبَهُ

Instead of learning your lesson.

عَوَضَ مَا تَتَعَلَّمُ قِرَائَتِكَ

By dint of studying.

بِقُوَّةِ الدَّرْسِ

In a short time.

فِي زَمَانٍ قَلِيلٍ

* A ب with three points beneath is the usual substitute for the P, which letter the Arabs have not.

تَعْلِيمُ الظُّرُوفِ وَالْأَسْمَاءِ

THE VOCABULARY OF ADVERBS AND NOUNS.

He will marry her.

يَحِبُّ يَزُوجُهَا

They dress themselves.

يَلْبَسُوا

I heard no talk of it.

لَا سَمِعْتُ بِهَذَا الْكَلَامِ

She is gone to the play.

هِيَ مَشَتْ لِذَا رِ اللَّعْبِ

You shall not have it.

لَا تَمْلِكُهَا

I have seen him walk.

رَأَيْتُهُ يَتَسِيرُ

Have you been?

أَكُنْتَ

They have not been.

لَمْ يَكُونُوا (أو) مَا كَانُوا

I have been.

كُنْتُ

He has acted.

هُوَ فَعَلَ

You'll find my book.

أَنْتَ سَتَجِدُ كِتَابِي

Have you seen him?

أَرَأَيْتَهُ

I have foreseen that he
would succeed.

أَنَا حَزَرْتُ أَنْ يَطْلُعَ مِنْ يَدِهِ

You'll find your handkerchief.

سَتَجِدُ مَحْرَمَكَ

There is a great friendship.

مَوْجُودٌ مَحَبَّةٌ كَبِيرَةٌ

There are about six miles.

قَرِيبٌ سِتَّةَ أَمْيَالٍ

They have all consented to it.

هَمْ رَضُوا بِذَلِكَ

He will recommend our brother.

هُوَ سَيُوصِي عَلَيَّ أَخِيكَ

I walk every day.

أَنَا أَتَسِيرُ كُلَّ يَوْمٍ

He will succeed.

هُوَ يَطْلُعُ مِنْ يَدِهِ

I spend every week a ...

... أَنَا أَصْرَفُ كُلَّ جُمُعَةٍ

They have sent the provisions.

بَعَثُوا الطَّعَامَ

There is a great deal of envy.

فِيهِ حَسَدٌ كَثِيرٌ

I have seen him pass twice.

رَأَيْتُهُ تَعْدِي مَرَّتَيْنِ

The people are great sufferers.

الرَّعِيَّةُ تَقَاسِي كَثِيرًا

Have you sent it?

هَلْ أَرْسَلْتَهُ

It is difficult to find a good place.

هُوَ صَعْبٌ أَنْ يَوْجَدَ مَقَامٌ مَلِيحٌ

He is arrived.

هُوَ قَدْ وَصَلَ

I'll drink.

سَأَشْرَبُ

I have met your brother.

أَنَا قَابَلْتُ أَخَاكَ

I have written to his father.

كَتَبْتُ لِأَبِيهِ

Eight men have been buried.

ثَمَانِيَّةٌ رِجَالٍ قَدْ اِنْدَفَنُوا

Has he written ?

هَلْ كَتَبَ

You'll find me at the coffee-house.

سَتَجِدُنِي فِي الْقَهْوَةِ

He has passed.

هُوَ تَعَدَى

He walks every day.

هُوَ يَتَسِيرُ كُلَّ الْيَوْمِ

He'll forget your affairs.

سَيَنْسِي أَشْغَالَكَ

We walked.

نَحْنُ تَسِيرْنَا

I have found your sister.

لَقِيتُ أُخْتَكَ

He has pushed your brother.

هُوَ دَفَعَ أَخَاكَ

His cousin is still there.

ابْنُ عَمِّهِ بَاقِي هُنَاكَ

Sit down.

اجْلِسْ

Why don't you keep yourself?

لِمَاذَا لَا تَشُدُّ رَوْحَكَ

I have spoken to your father.

قَدْ كَلَّمْتُ مَعَ أَبِيكَ

There was a ball.

كَانَ رَقَصٌ

- I would not speak to him. مَا أَرَدْتُ أَكَلِمَهُ
- He went to the East Indies. هُوَ سَافَرَ لِلْهِنْدِ الشَّرْقِيَّةِ
- Bring the tulips. جِبِ الشُّقْرَانَ
- He was sitting. كَانَ جَالِسًا
- He made his escape. هُوَ هَرَبَ
- The palace will be built. سَيَبْنِي الْقَصْرَ
- We are here. نَحْنُ هَذَا
- I have accompanied your brother. أَنَا صَحَبْتُ أَخَاكَ
- I shall always be glad to see you. أَكُونُ دَائِمًا مَسْرُورًا بِنَظَرِكَ
- He lends money. هُوَ سَلَفَ الدَّرَاهِمَ
- I ordered my country house to be built. جَعَلْتُ ابْنِي بَرَجَ سَانِيَتِي
- We have heard a noise. نَحْنُ قَدْ سَمِعْنَا هَرَجًا
- He travels by night. هُوَ يَسَافِرُ بِاللَّيْلِ
- They have won the battle. قَدْ غَلَبُوا الرِّقْعَةَ
- He has favoured all his family. هُوَ أَسَفَّ عَيْلَتَهُ كُلَّهَا
- He is gone. قَدْ مَشَى

Your brother is ... أَخَوَكَ هُوَ ...

Dukes are ... الْأُمَرَاءُ هُمْ ...

You will be nowhere. أَنْتَ مَا تَكُونُ حَتَّى فِي مَوْضِعٍ

There are fine buildings. فِيهِ بَنِيَانٌ حَسَنٌ

There has been a battle. قَدْ كَانَتْ وَقْعَةٌ

You'll improve in the French tongue. أَنْتَ سَتَسْتَفِيدُ فِي اللُّغَةِ الْفَرَانْسِيَّةِ

I love your brother. أَنَا أَحَبُّ أَخَاكَ

He has applied himself to writing. هُوَ اسْتَغْرَمَ بِالْكِتَابَةِ

He is taller. هُوَ أَطْوَلُ (مِنْ)

I shall set out to-morrow. سَأَسَافِرُ غَدًا

He has been elected member of divan, or parliament. هُوَ كَانَ مُخْتَارًا وَاحِدًا مِنَ الدِّيَوَانِ

You have left your book. أَنْتَ خَلَيْتَ كِتَابَكَ

I have found your handkerchief. أَنَا وَجَدْتُ مَحْرَمَتَكَ

There were great rejoicings at St. James'. كَانَ مَفْرَحَاتٌ كَثِيرَةٌ فِي سَيِّنِ جَيْمَسْ

He is married.

هُوَ تَزَوَّجَ

Every one admires his
wit.

كُلُّ وَاحِدٍ يَتَعَبَّبُ مِنْ ظَرَفَتِهِ

He has refused to marry.

هُوَ أَبِي أَنْ يَتَزَوَّجَ

You do nothing but
prattle.

أَنْتَ مَا تَعْمَلُ شَيْئًا غَيْرَ الْهَدِيرِ

He has learned English.

هُوَ تَعَلَّمَ بِالْإِنْكِلِيزِ

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He will marry her in spite
of his relations.

يُرِيدُ يَتَزَوَّجُهَا فِي عَكْسِ أَحْبَابِهِ

هَمْ يَلْبِسُونَ عَلَيَّ كَاسِمَ الْإِنْكِلِيزِ

They dress themselves after the English fashion.

فِي قَضِيَّةِ الَّذِي كَتَبَ هُوَ مَا سَمِعْتُ شَيْئًا مِنْ ذَلِكَ

As to what he writes, I heard no talk of it.

هِيَ مَشَتْ لِدَارِ اللَّعْبِ بِغَيْرِ عِلْمٍ أَقَارِبِهَا

She is gone to the play without the knowledge of her
relations.

لَا تَمْلِكْ بِأَكْلِ مِائَتَيْ عَشَرَ كَيْنِيَّةَ

You shall not have it under twelve guineas.

I have seen him walk with his
mother.

رَأَيْتُهُ يَتَسِيرَ مَعَ أُمِّهِ

Have you been at our house?

هَلْ كُنْتَ فِي دَارِنَا

Have you not been at his
house?

أَمَّا كُنْتَ عِنْدَهُ فِي دَارِهِ

They have not been at her house.

لَمْ يَكُونُوا فِي دَارِهَا

I have been at your house.

كُنْتُ فِي دَارِكَ

هُوَ فَعَلَ عَكْسَ رَأْيِ أَصْحَابِهِ

He has acted against the advice of his friends.

سَتَجِدُ كِتَابِي فِي الْحَقَّةِ الصَّغِيرَةِ

You'll find my book in the little box.

She is now in France.

هِيَ الْآنَ فِي فَرَانْسَةِ

Have you seen him since his arrival?

أَرَأَيْتَهُ بَعْدَ وُصُولِهِ

مِنَ الْإِبْتِدَاءِ حَزَرْتُ أَنَّهُ يَطْلُعُ مِنْ يَدِهِ

From the beginning I foresaw that he would succeed.

سَتَجِدُ مَحْرَمَتَكَ فَوْقَ أَوْ تَحْتَ الْكَرْسِيِّ

You'll find your handkerchief upon or under the chair.

There is a great friendship
between them.

فِيهِ صَحْبَةٌ كَبِيرَةٌ بَيْنَهُمْ

لَيْكُنْ لَنَا الرَّحْمَةُ الْوَاحِدَ مَعَ الْآخِرِ

Let us have humanity one towards another.

فِيهِ نَحْوُ سِتَّةِ أَمْيَالٍ مِنْ لَنْدُنَ إِلَى أَكْتُونِ

There are about six miles from London at Acton.

كُلُّهُمْ رَضُوا بِذَلِكَ إِلَّا أُمَّهُ

They have all consented to it except his mother.

هُوَ سَيُوصِي عَلَيَّ أَخِيكَ بِوَاسِطَةِ مَبْلَغِ دَرَاهِمَ

He will recommend your brother for a sum of money.

أَنَا أَتَسِيرُ كُلَّ الْيَوْمِ وَإِنْ كَانَ الطَّقْسُ رَدِيًّا

I walk every day, notwithstanding the bad weather.

هُوَ يَفْلَحُ مَعَ كُلِّ الْعُكُوسَاتِ

He will succeed in spite of all opposition.

أَنَا أَصْرَفُ زَوْجَ كَيْنِيَّةٍ فِي الْجُمُعَةِ غَيْرَ كَرًا مَنَزَلِي

I spend two guineas a week beside my lodging.

هُمْ بَعَثُوا الْكَمَانِيَّةَ فِي الْبَرِّ

They have sent the provisions by land.

فِيهِ حَسَدٌ كَثِيرٌ بَيْنَ الْمُصَنِّفِينَ

There is a great deal of envy among authors.

رَأَيْتُهُ تَعْدِي مَرَّتَيْنِ فِي النَّهَارِ

I have seen him pass twice during the day.

الْحَلَقُ تَقَاسِي كَثِيرًا مَا دَامَ الْحَرْبُ

The people are great sufferers during the war.

Have you sent it for my
sister?

هَلْ أَرْسَلْتَ ذَلِكَ لِأُخْتِي

صَعْبٌ أَنْ يُوجَدَ مَنْصِبٌ مَبْلِيحٌ بِغَيْرِ تَوْصِيَةٍ

It is difficult to find a good place without recommendation.

He arrived before me.

هُوَ وَصَلَ قَبْلِي

I'll drink after you.

سَأَشْرَبُ بَعْدَكَ

لَقِيتُ أَخَاكَ وَرَاءَ الْكَنِيسَةِ

I met your brother behind the church.

كَتَبْتُ لِأَبِيهِ حَسَبَ رَأْيِكَ

I have written to his father, according to your advice.

ثَمَانِيَةٌ مِنَ الرِّجَالِ ائْتَفَنُوا تَحْتَ الرَّدَمِ

Eight men have been buried under the rubbish.

هَلْ كَتَبَ بِخُصُوصٍ هَذَا الْأَمْرَ

Has he written concerning that affair?

سَتَجِدُنِي فِي الْقَهْوَةِ عِنْدَ الْارْبَعِ سَاعَاتٍ

You'll find me at the coffee-house about four o'clock.

He has passed through the yard. هُوَ تَعَدَّى فِي الْحَوْشِ

I walk every day about the garden. أَنَا أَتَسِيرُ كُلَّ يَوْمٍ حَوَالِي الْبُسْتَانِ

For want of speaking to him, he'll forget your affairs. لِقِلَّةِ كَلَامِكَ لَهُ سَيَنْسِي أَشْغَالَكَ

We walked along the river. نَحْنُ قَدْ تَسِيرْنَا بِجَنْبِ الْوَادِ

I met your sister near the royal palace. قَابَلْتُ أُخْتَكَ قَرِيبَ الْقَصْرِ الْمَلِكِيِّ

He has pushed your brother out of the room. هُوَ دَفَعَ أَخَاكَ خَارِجَ الْبَيْتِ

His cousin is still far from his country. ابْنُ عَمِّهِ هُوَ بَاقِي بَعِيدٌ عَنِ بِلَادِهِ

Sit down near me. اجْلِسْ قَرِيبًا مِنِّي

Why don't you keep yourself near the fire? لِمَاذَا لَا تَجْلِسُ قَدَّامَ النَّارِ

I have spoken to your father over against the royal palace. قَدْ تَكَلَّمْتُ مَعَ أَبَاكَ مُقَابِلَةَ الْقَصْرِ الْمَلِكِيِّ

After which there was a ball. بَعْدَ ذَلِكَ كَانَ رَقَصٌ

I would not speak to him on your account. مَا أَرَدْتُ أَكَلِمَهُ لِأَجْلِكَ

He went to the East Indies to the great regret of his friends. هُوَ سَافَرَ إِلَى الْهِنْدِ الشَّرْقِيَّةِ بِتَحَسُّرِ أَصْحَابِهِ

Cut the tulips close to the ground. اقْطَعْ الشُّقْرَانَ حَتَّى قَرِيبِ الْأَرْضِ

He was sitting close to my brother. كَانَ جَالِسًا بِجَنْبِ أَخِي

He made his escape by means of the night. هُوَ هَرَبَ بِإِسْعَافِ اللَّيْلِ

The palace will be built at the expense of Government. الْقَصْرُ سَيَبْنَى بِمَصْرُوفِ الدَّوْلَةِ

We are sheltered here from the rain. نَحْنُ هُنَا مَتَدَرِّقِينَ مِنَ الْمَطَرِ

I accompanied your brother as far as the first town. قَدْ صَحَبْتُ أَخَاكَ إِلَى أَوَّلِ بِلَادٍ

As for me, I shall always be glad to see you. فَأَمَّا أَنَا سَأَكُونُ دَائِمًا مَسْرُورًا بِرُؤْيَاكَ

He lends money at the rate of five per cent. هُوَ يَسْلِفُ الدَّرَاهِمَ عَلَى حِمْسَةٍ فِي الْمِائَةِ

I ordered my country-house to be built even with the ground. قَدْ أَمَرْتُ بِبَنِيَانٍ بَرَجَ سَانِيَتِي فِي الْقَاعَةِ

نَحْنُ سَمِعْنَا الْهَرَجَ فِي وَسْطِ اللَّيْلِ

We heard a noise in the middle of the night.

هُوَ يَسَافِرُ بِاللَّيْلِ مَخَاطَرًا بِنَفْسِهِ

He travels by night at the peril of his life.

هُمْ غَلَبُوا فِي الْوَقْعَةِ بِقُوَّةِ الشَّجَاعَةِ

They won the battle by dint of courage.

هُوَ أَسْعَفَ عَيْلَتَهُ كُلَّهَا فِي وَصِيَّتِهِ إِلَّا أُخْتَهُ

He has favoured all his family by his will, his sister excepted.

هُوَ مَشَى لِمُقَابَلَةِ أَبِيهِ

He is gone to meet his father.

أَخُوكَ تَحْتَهُ

Your brother is below him.

الْأُمَرَاءُ فَوْقَ الْقَوَادِمِ

Dukes are above Earls.

لَا تَخْلُصُ فِي حَتَّى مَوْضِعٍ مِنَ الْكَلَامِ الْقَبِيحِ

You will be nowhere screened from slander.

فِيهِ بَنِيَانٌ حَسَنٌ مِنْ هُنَا مِنَ الْمَجْرَدَةِ

There are fine buildings on this side the Bagrada.

قَدْ صَارَتْ وَقْعَةٌ بَيْنَ الْأَتْرَاكِ وَبَيْنَ الْمَسْكُومِ هُنَاكَ
مِنَ الدُّنُو

There has been a battle between the Turks and the Russians on the other side of the Danube.

عَلَى هَذَا النَّمَطِ سَتَسْتَفِيدُ فِي اللُّغَةِ الْفَرَانْسِيَّةِ

In this manner you'll improve in the French tongue.

I love your brother with
all my heart.

أَحَبُّ أَخَاكَ بِكُلِّ قَلْبِي

هُوَ اسْتَغْرَمَ بِالْكِتَابَةِ بِجَمِيعِ جَهْدِهِ

He has applied himself to writing with all his might.

He is taller (than he) by
the whole head.

هُوَ أَطْوَلُ (مِنْهُ) بِالرَّاسِ

I shall set out to-morrow
very early.

أَسَافِرُ غَدًا فِي الصَّبَاحِ بَكْرَةً

They are come back from ... هُمْ رَجَعُوا مِنْ ...

كَانَ اخْتِيرَ وَاحِدًا مِنَ الدِّيَّانِ لِأَجْلِ غَنَائِهِ وَسَمْعَتِهِ

He has been elected Member of Divan (or Parliament),
by his riches and credit.

أَنْتَ خَلَيْتَ كِتَابَكَ فَوْقَ الْمَائِدَةِ

You have left your book upon the table.

وَجَدْتُ مَحْرَمَتَكَ تَحْتَ الْكَرْسِيِّ

I have found your handkerchief under the chair.

عِنْدَ وُصُولِي إِلَى تُونِسٍ كَانَ مَفْرَحَاتٌ كَثِيرَةٌ فِي
الْمَدْرَسَةِ

On my arrival at Tunis, there was great rejoicing at
the college.

هُوَ تَزَوَّجَ خِلَافَ مَرَادِ أَبِيهِ

He married against the will of his father.

كُلُّ وَاحِدٍ يَتَعَجَّبُ مِنْ عَقْلِهِ حَتَّى عَدَاوَتِهِ

Every one admires his wit, even his enemies.

هُوَ أَبِي أَنْ يَتَزَوَّجَ لِأَجْلِ أَقَارِبِهِ

He has refused to marry, on account of his relations.

أَنْتَ مَاكَ إِلَّا تَهْدِرُ عِوَضَ مَا تَتَعَلَّمُ قِرَائَتِكَ

You do nothing but prattle, instead of learning your lesson.

بِقُوَّةِ الدَّرْسِ تَعَلَّمَ اللُّغَةَ الْعَرَبِيَّةَ فِي مَدَّةٍ قَلِيلَةٍ

By dint of studying, he has learned French in a short time.

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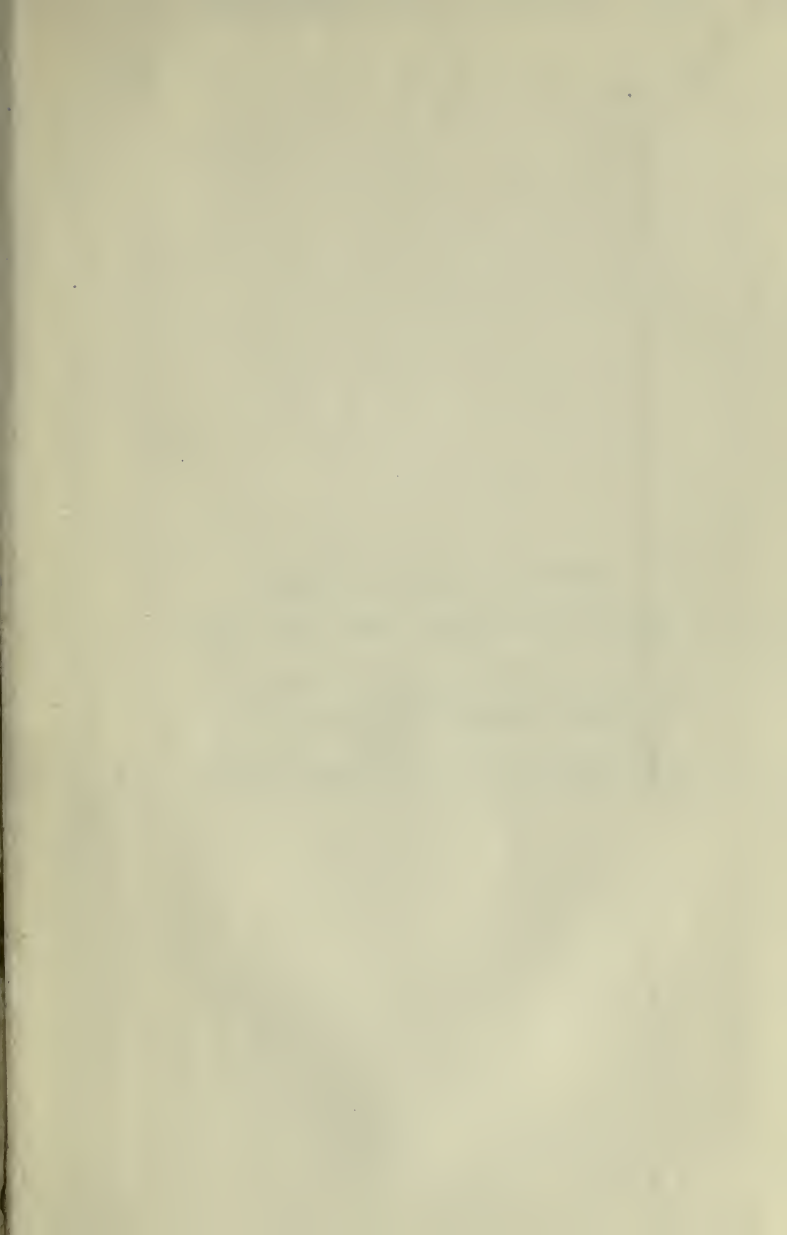
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